

The LUTHERAN



Photo by H. Armstrong Roberts

The Pension Check in Hand

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PACIFIC LUTHERAN
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CHURCH-WIDE ANNIVERSARY OBSERVANCE

Reports From THE LUTHERAN'S News Letter Staff Indicate Grateful Recognition of Divine Guidance of the U. L. C. A.

PRIOR to November 14, THE LUTHERAN requested the sixty members of its News Letter Staff to report concerning the interest shown by U. L. C. A. congregations and pastors celebrating the twenty-fifth anniversary of our Church. Responses began arriving two days after the date of the festival, for the most part indicating widespread use of the broadcast and of the program. We publish the first installment of letters in this issue. To appear later are reports now in hand from News Correspondents Vorkoper, Krepert, Gerhard, Foulk, Reistad, Wohlsen, Johnson, Straley, Hamm and Streich. Copy was received too late to be set for this issue.

FROM NEBRASKA

Judging from the replies to questions in various sections of the state, I would consider that the observance of the anniversary was general in all the congregations. Most of the pastors questioned replied that they were holding special services, had sent out cards and would likely receive an offering, though the latter was not so general. Unfortunately for this central section of the country, the radio broadcast came at an hour when members were coming to services or preparing to come; so likely not many heard it. This, of course, was unavoidable. I believe the enthusiasm is good. A. O. FRANK.

IN THE KENTUCKY-TENNESSEE SYNOD

All churches in the Kentucky-Tennessee Synod took part in the Silver Anniversary celebration of the U. L. C. A., although in one or two places the emphasis was shared with other programs, including an annual American Legion festival in one church.

Radio Station WHAS, Louisville, Ky., gave up its regular Southern Baptist Seminary program (with permission of the seminary) to air the anniversary broadcast over the Church-of-the-Air period. One Louisville church convened the church school at 9 A. M. in order to listen to the broadcast through two radios placed in the parish house. Still another congregation moved its church school period back fifteen minutes to allow its families to hear the program at home, before leaving for the church.

The special offering for Ministerial Pensions was conducted in about three-fourths of the congregations.

The subject and text suggested by Secretary Greever were used by most of the pastors.

The anniversary was keynoted as a part of the annual conference of synod held in Nashville November 9 and 10, with Pastor Arthur Huffman of First Church, Louisville, preaching the Golden Goal sermon.

ROGER G. IMHOFF.

CHICAGO, ILL.

The anniversary celebration was well attended; the interest good. Offering taken, but the amount received will not be known for a week. The treasurer lives at a distance. Had many out who do not come as a rule. J. A. LEAS.

BROOKLYN, N. Y.

Your correspondent sent inquiries to the thirty-five United Lutheran churches in Brooklyn. There are three vacancies. From the remainder, we had sixteen replies by the evening of November 14. All but one of the sixteen would be able to preach on the subject. This pastor was unable to do so because of a loyalty program, but would take an offering.

Eight congregations would take offerings for the Pension Board.

Seven Sunday schools heard the radio program.

There were no union services. The usual attendance prevailed at most services. OLIVER W. POWERS.

ROCKY MOUNTAIN SYNOD AREA

Seldom has a church event been observed so unanimously as was the Twenty-fifth Anniversary of the U. L. C. A. November 14 by the Rocky Mountain Synod.

Reports from far and near tell of interest shown. Cards and letters announcing the celebration had been mailed to good effect. Members listened to the radio broadcast of Dr. Knubel at 8 A. M. then went to their churches for the local observance, when pastors gave sermons appraising accomplishments of twenty-five years of united effort and holding out the challenge of the land yet to be possessed.

From Boulder, Pastor John Futchs phoned that attendance went up 25 per cent, the service was inspiring and a fine offering was made for Ministerial Pensions and Relief. In Casper, Wyo., Pastor Charles S. Bream had a big celebration, a similar offering, and, best of all, the accession of a fine class of

(Continued on page 21)



J. Harold Mumper, D.D.

A NEW EDITOR

THE Parish and Church School Board takes pleasure in announcing that Dr. J. Harold Mumper, pastor of Keller Memorial Lutheran Church, Washington, D. C., will come to its staff as an editor on December 15, 1943. Dr. Mumper's interest, training, and experience give him special fitness for the position. For the past six years he has been pastor of one of Washington's outstanding congregations. Keller Memorial Church for many years has been one of the foremost congregations in the U. L. C. A. in the matter of benevolence. It has a Sunday school of nearly 1,000 members.

Before coming to Washington, Dr. Mumper was pastor of St. Paul's Church, Lititz, Pa. Here he had experience in a semi-rural community or small town. St. Paul's is a strong congregation in the Central Pennsylvania Synod. Preceding this pastorate was his first work as pastor of St. John's Church, Westville, N. J. St. John's was a small mission congregation. Here he led his people in building the parsonage and church.

Dr. Mumper is a native of Gettysburg, Pa. He was educated at Gettysburg College and Seminary, completing his seminary work in 1925. Later he took post graduate courses at the Philadelphia Seminary leading to the degree of S.T.M. He has taken special courses in education at Teachers' College, Columbia University, New York.

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The LUTHERAN

Official Journal of the United
Lutheran Church in America

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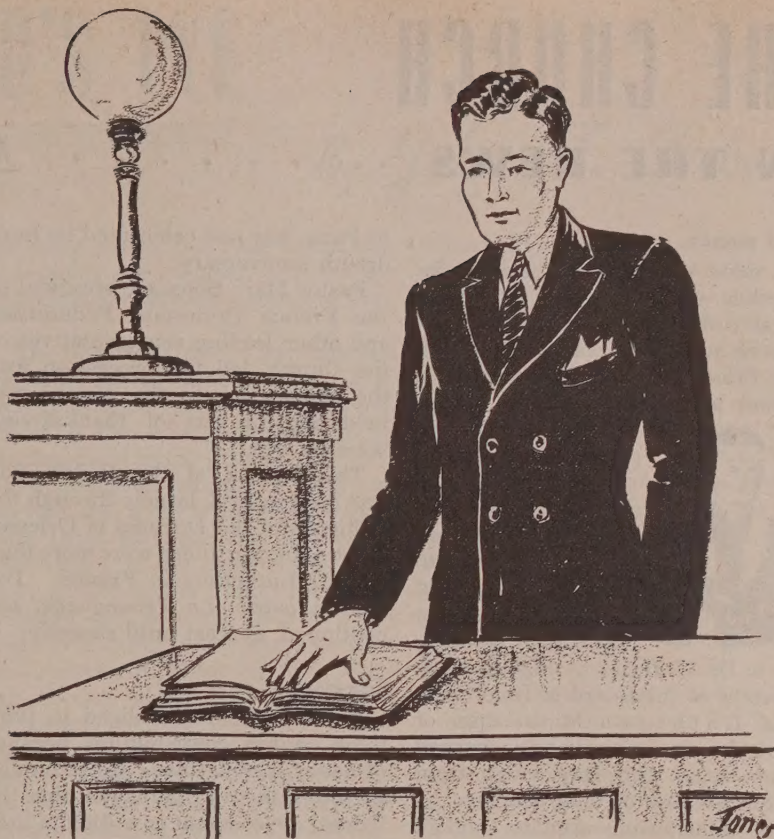
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"I SOLEMNLY SWEAR"

ANYONE familiar with processes in the law courts of our country will identify this issue's cartoon with the procedure when testimony is taken in appeals and legal decisions. The person under judicial examination is told to place his hand on the Bible and while in the position indicated in our picture, he answers, "I do," to the question: "Do you solemnly swear to tell the truth, the whole truth and nothing but the truth?"

The custom of "taking an oath" did not originate in the Christian religion. On the contrary, our Lord's words recorded in Matthew's Gospel (5: 34), "Swear not at all," are deemed imperative by Quakers and other small groups. They affirm when testifying. But the great majority of Christian scholars interpret His words as applying to subterfuges and evasions of the Jewish teachers of His day.

The practice of administering an oath in court proceedings is first of all the confession of the state that human inability to "read the thoughts and impulses of the heart" render the detection of false witnessing difficult, incomplete and often impossible. By requiring a visible act on the part of a witness, he is warned that God is not liable to deception and the state has the basis for criminal action. The form which administering the oath had in earlier years, when the Bible was put in contact with the lips, was intended to make obvious the verbal nature of the crime.

In giving prominence and importance to Bible Sunday, THE LUTHERAN presents a minor obligation which the civil authority has to the spiritual power; that is, the state to the church. The latter does not claim credit for either the origin of the oath or to the penalties for perjury. We agree, however, that the Word of God does give the state the right to put witnesses "before God" when they testify, and to teach that perjury will be sooner or later punished by Him "who hateth a lie."

THE CHURCH IN THE NEWS

By G. Elson Ruff

Silent sermon

A GOOD many people can make speeches without saying anything. Under ordinary circumstances they deserve no credit. But when the Rev. Francis A. Shearer preached a sermon last month without saying



a word, he had really accomplished something.

In one year Pastor Shearer has learned how to preach to deaf persons in the sign language. As assistant to Dr. G. H. Bechtold, executive secretary of the Board of Inner Missions, Lutheran Ministerium of Pennsylvania, he has been concerned about those who stay away from church because of total deafness.

The Ministerium used to conduct services in half a dozen eastern Pennsylvania cities for such people. The minister was the Rev. Edward Kaercher, himself deaf. Then Pastor Kaercher became seriously ill, and was unable to continue this work. No successor for him could be found.

Pastor Shearer began to take lessons each week in the manual alphabet and in sign language, by which he could communicate with the deaf. First he learned the Common Service. Then, on November 14, in the chapel of Trinity Church, Reading, he preached his first sermon to a congregation of twenty-five deaf persons. The ten-minute address was about 300 words in length. Pastor Shearer will continue to conduct services in Reading, also in Philadelphia, Allentown, and Lancaster. The congregations "sing" the service and the hymns in the sign language.

A class in the Pennsylvania School for the Deaf is being prepared for confirmation. However, the children in this school are taught the oral method, that is, lip reading, so they do not need sign language.

Church marches on

THE Church of the Redemption, chief shrine of the Lutheran Church

in Paris, has just celebrated its hundredth anniversary.

Pastor Marc Boegner, president of the French Protestant Federation, and other leading representatives of the church, led the procession into the church, where the service was held and prayers of thanksgiving were offered.

The Church of the Redemption was built in 1843, largely through the influence of the Duchess of Orleans. Before the war there were more than 400,000 Lutherans in France. The church paper, *Le Temoignage*, has continued, at least until recently.

Government pays part

PEOPLE who feel obliged to limit their church contributions because of heavy income taxes are reminded by the *Lutheran Companion* that the federal government is willing to help them out on their offerings by allowing tax deductions.

"If a person has \$2,000 taxable income, a gift of \$100 actually costs the donor only \$82," the *Companion* states, "since that person's taxes to the government will be reduced \$18 by virtue of such a gift."

The deduction amounts to more on larger incomes. Persons with taxable income of \$5,000 actually give \$74 out of a \$100 contribution. The government exemption accounts for the remaining \$26. Those who have \$25,000 taxable income pay \$42 out of \$100, and the government allows \$58.

Ignorance regarding tax exemptions is a real threat and danger to America's spiritual front, warns the *Presbyterian Tribune*. "Contributions to churches have not kept pace with changes in national income. National income in 1942 was 155.5 per cent of what it was in 1928; whereas church gifts in 1942 were 67.2 per cent of the total in 1928."

Church members in politics

If clergymen are unwilling to take part in public affairs themselves, there are other ways in which they can promote good government, Gov-

ernor Charles Edison of New Jersey told a Baptist ministers' conference recently.

They should encourage honest and intelligent citizens to go into politics and to stay in. "They can encourage them to go into politics at the local level, where the need for a vigorous democracy is greatest," said the governor.

"Too many citizens will accept positions in Washington who will not for a moment serve their cities or their states."

Even a healthy democracy produces politicians whose ethical standards are so flexible "that they can disregard in their public conduct those principles that would bind them in private," said Governor Edison. Ministers must constantly show their flocks that there can be no separation between what is right on the personal level and what is right on the public level.

Big bad wolf

JOHN W. White in his recent book, *Our Good Neighbor Hurdle*, has tried to prove that Protestant missionaries are the big bad wolves who are doing great damage to good-neighbor relations between North and South America.

He has picked out facts which seem to prove his case, and has left out everything on the other side, and has also made many errors in his statements, says Samuel Guy Inman in the *Churchman*.

White's book "cites only the things which will help damn the missionaries and fails to mention any of the good work that is so universally recognized by government officials, prominent families, labor unions, and exploited Indians," says Mr. Inman.

Protestants must answer criticism of their work in South America by making clear that their purpose is not to attack the Roman Catholic Church, but the same purpose we have in working among our own people—"to increase spiritual happiness and social righteousness."

IN THE WORLD'S EYE

By Julius F. Seebach

Likely the white pennies have bothered you, and you are rejoicing over the news that they are to be recalled. But it might be worse. In the Fiji Islands paper pennies are being printed, and the paper isn't any too good. In Suva copper coins disappeared so completely (hoarded, no doubt) that card-board tokens had to be printed as a makeshift in giving change, and even the post-office authorities had to give halfpenny stamps for change instead of the copper equivalent. In New Guinea, because of primitive monetary conditions, the Australian soldiers imported 500,000 extra pounds of tobacco, because tobacco is the main form of currency among the natives. There are twenty small tobacco sticks to the pound. One stick will buy a bunch of bananas, or a pineapple, or 12 sweet potatoes, or four yams. With 300 sticks of tobacco a native becomes a millionaire of sorts. With them he can buy a wife and live in luxury. The wife does all the work thereafter. Incidentally, we are not the originators of iron money. The Spartans used it to keep money at home, but 2,000 years ago the Chinese invented it for the same reason as ours—the shortage of copper.

It isn't enough for the Norwegians to be burdened with their Nazi conquerors. They have also to endure a plague-like visitation of wild animals, a plague that is increasing by leaps and bounds. The reason? By Nazi order firearms of every description have been taken away from the Norwegians (except those that have been hidden in time to be used on wilder animals later on!), and the animals know it. In fact, they are said to display no fear of human beings now. Wolves, heretofore confined to the most northern and least inhabited portions of Norway, now boldly make their way well into the south. The distress of the farmers is cumulative. Not only are they unable to send their sheep and cattle up into the mountains for needed pasture during the summer because of

the wild beasts, but their barns and sheepfolds are regularly invaded by the animals that have nothing to fear.

The Basutos of Africa have always ranked high as fighting men. For that reason they have had a favored place in the African forces of the British. During the present war they have rendered unusually efficient service. But there is one thing wrong with them that seriously endangers their favor in the eyes of the ordinary soldier in the ranks. They love military drill so much that they engage in it during their spare time as an amusement. Naturally their British officers highly approve of this unnatural soldierly behavior; but it has its disadvantages when it becomes necessary to discipline the Basutos. The usual punishment of parade drill and guard duty have no terrors, so the offending Basutos are strictly forbidden, as a dire punishment, to "take part in any drills."

Christian kindness and love, as exemplified in Norway's captive Bishop Eivind Berggrav, are very inconsiderate of the noble purposes of the Nazis who "came as friends" to Norway. Sweden's conservative newspaper, *Nya Dagligt Allehanda*, reveals that "Bishop Berggrav is reported to possess a curious faculty for making Nazis pause and consider." He is said to wield so much influence over his German guards that the occupying authorities are constrained to change guards often.

Those who are entertaining the fear that some deadly epidemic outbreak in the U. S. A. will follow in the wake of the war, may be encouraged to consider it unlikely, unless the growing dearth of physicians at home falls farther below the safety limit set by the U. S. Public Health Service. The remarkable prophylactic program being carried out among our armed forces makes the intrusion of any epidemic among them impossible, and the danger of any plague returning with them remote

indeed. Plagues in the dismal wars of the past were the inevitable outcome of delay in the treatment of wounded soldiers, and that followed by deficient and ignorant treatment of wounds and disease. Even in World War I the chief cause of death among our own forces came from disease and infection of wounds. That has been so changed in the present war that 97 per cent of all our wounded and diseased recover. Undernourishment among the conquered people, systematically imposed upon them by their conquerors, and increasingly being extended through growing scarcity among their own people and transportation breakdown, will furnish fertile soil for the epidemics and plagues that will naturally emerge from the filth of destroyed communities and the forced migrations of wretched and impoverished people.

They Do Say That: Fish juices will sustain life for protracted periods. Experiments have been satisfactorily made in the interests of shipwrecked sailors without fresh water available. However, the fish must first be caught. . . . Because it ordinarily takes 45 to 50 minutes for the human eye to adjust itself in the transition from bright light to complete darkness, or vice versa, Professor Kekcheyev developed a method by which he reduced the period to five or six minutes by the use of sugar, accompanied by a light muscular exercise of the eyes. . . . Russia's heavy casualty lists have created so great a shortage of cotton for bandages that resort has had to be made to the use of peat-bog moss, as in World War I. Professor Shiskin, of the U. S. S. R. Institute of Botany, says the change is advantageous, that the moss provides better drainage, and antiseptic properties which cause the wounds to heal more quickly. . . . It hasn't done Sweden any good to have greatly increased commercial dealings with the Axis. Her debt is three times as great as in 1939—a present total of \$2,281,000,000.

"And We Came to Kadesh-Barnea"

By HARRY HODGES

HERE they halted, sent a committee to investigate, became frightened, disobeyed, delayed, turned back, lost an opportunity never to return to them! This is the story of what befell Israel as told in Deuteronomy 1: 19.

Kadesh-Barnea is a dangerous place to stop. A mountain (or at least a hill) had to be crossed, dangers had to be encountered, enemies had to be met—but God had led and had promised to lead. The command of God was disobeyed, His promises were forgotten, the difficulties were magnified, dangers were over-estimated, a grasshopper complex was developed, they were whipped.

The United Lutheran Church faces a crisis today. For many years its obligation to its ministers and missionaries has not been adequately met.

A quarter of a century ago it adopted a non-contributory pension plan, believing that it could be operated, in spite of the fact that twenty-one other communions had found its operation impossible over a long period of years. It raised a fund designed to pay half of the pension payments, and it does. The second half was to be paid by the board's share of the apportionment dollar, and it does not; for the Church pays but 56 per cent of its apportionment. As a result, the board has accumulated a large deficit. By a special effort this has been reduced to \$55,000.

The Church has advised the board that it must cease accumulating a deficit. The board must therefore do two things. First, clear itself of that \$55,000 encumbrance, which it hopes to do as a feature of The United Lutheran Church in America Silver Jubilee; and secondly, reduce pensions commensurate with its income. But to stop there would be tragic.

After eight years of study, discussion and prayer, the United Lutheran Church has adopted a plan that will forever meet its responsibility to its ministers and missionaries, enforced by every dictate of justice, of expediency, of religion and of the revealed will of God.

Some are saying: "The task is too big." "We are not able." "This is not the time." "Look at our heavy taxes."

"We must turn back."

God speaks at such times in a language that we can understand. In the midst of its great discouragement at Kadesh-Barnea, God said to Israel: "Behold the Lord thy God hath set the land before thee; go up and possess it; fear not, neither be discouraged."

The United Lutheran Church has adopted the plan; synods have endorsed it and recommended it to their pastors and congregations, conferences and ministerial associations have discussed it; booklets containing the text of the plan have been sent to pastors with the statement that more could be had for the asking. There is but one thing lacking—action on the part of congregations. Why do we hesitate?

We are at Kadesh-Barnea, in view of the Promised Land of social security for our ministers and missionaries. Let us not assume the grasshopper attitude, but listen to the voice of God and go forward.

Other churches have gone forward with similar plans. The result has been the solution of many problems, a new morale in workers, a new loyalty in the Church, a new sense of fellowship, a new consciousness of God's approval, a new experience of His blessing.

"Towards God's Golden Goals"

By N. WILLISON, Saskatoon, Canada

New silver trumpets greet the waiting skies
And paeans from rejoicing hosts arise
In gratitude for years the Church has raced
Towards silver goals that God Himself had placed.

A quarter of a century ago
A Church in travail, in her final throes,
Prayed that the child, conceived in darkest night,
Might fleetly be upon the course of light.

Today we know the mother's plea was heard:
With holy zeal the youthful heart was stirred;
The gleam ahead created deep desire
To be with God in kindling saving fire.

The proffered panoply was donned with zest:
Sweet silver tones proclaim how God has blest
The labors of His servants in all fields
Prepared by Him: abundant are the yields.

Much is achieved: much more the Lord has planned:
"To all the world": so reads His last command;
Vast multitudes not yet have heard His Name,
And others wallow once again in shame.

There yet remaineth land to be possessed:
Behold the fields untilled, both East and West:
The prairies and the cities of home lands;
The milling millions forcing foreign strands.

Man would destroy: the Lord came but to save:
To win His enemies His life He gave—
His life He gave to make of them His friends;
He lives again and to their needs attends.

From silver goals to golden must be trained
The eyes that may not boast of goals attained;
'Tis good to reach a mark, but better far
To press beyond it towards another star.

Then forward go! The golden goal ahead
Is on the course on which our Bishop led.
No looking back! Unworthy is the soul
That falters as he marches towards the goal.

Hosts of the Living God, march boldly on,
Nor pause until the heavenly gates are won.
"Behold, I quickly come, through opened skies;
Hold fast what now thou hast," the Saviour cries.

Pension Board's Deliberations

Administration of Present Resources and Shift to Contributory System Discussed

By Executive Secretary HARRY HODGES

NOVEMBER fifth the Board of Ministerial Pensions and Relief met in regular session with all members present but three. Mrs. D. Burt Smith, the newly-appointed representative from the Women's Missionary Society, was welcomed.

The secretary's report revealed that since the last meeting thirty-nine persons had been removed from the roll by death and forty-five persons added. There are today 1,121 members in the Pension Family, with twenty-three cases of relief, making an annual expenditure of \$246,940. This does not include the seventeen persons who are living abroad, whose pensions cannot be paid at the present time because of world conditions.

Bequests of \$3,000 were announced, annuities in force in the amount of \$115,056.81; receipts on the 1928 Campaign Fund now amount to \$3,247,344.55, and the endowment fund, increased by funds made available before 1928, now amounts to \$3,519,329.85.

The Auditors' Report for the fiscal year ending June 30, 1943, showed administration expense of \$15,882.85 or 5.86 per cent.

Apportionment payments were received in the amount of \$163,056. A fully paid apportionment would have given the Board \$252,800.

The securities have a book value of \$1,993,889.40 with a market value of \$2,015,311.08 and a return of 4.26 per cent. The mortgages amount to \$413,183.48, and return 5.63 per cent. But three of these are delinquent in interest payments. The real estate has a book value of \$858,036.42 and an appraised value of \$818,900, with a return of 3.52 per cent. The average net return from all investments is 3.88 per cent.

Four individuals, one Brotherhood, and forty-four Sunday schools are supporting orphan beneficiaries. The Children of the Church is supporting eight.

The Board gratefully acknowledged the gift of \$1,000 from the Women's Missionary Society toward its deficit. This gift was in addition to their annual appropriation of \$5,000.

The Executive Board advised the Pension Board that it did not believe it had the authority to grant its request to permit it to include the lay members of the secretariats of the Boards and Auxiliaries under the provisions of the Non-Contributory Pension Plan.

The secretary was instructed to ask the permission of the Church at the next convention.

The Executive Board, through its Legal Committee, suggested several changes in the Charter, Constitution and By-Laws of the Pension Board, which it believed were made necessary by the adoption of the Contributory Pension Plan. The matter was referred to the Board's Executive Committee, who are to consult the Board's Counsel as to whether these suggested changes are agreeable to Pennsylvania law, in which state the Board is incorporated.

RELATIVE TO THE CONTRIBUTORY PENSION PLAN

the following is quoted from the Secretary's Report:

"The progress of the Plan is slow, due to several causes:

1. The retention of the non-contributory plan, which is unique among the churches. Many refrain from joining a paying plan, when there is a non-paying plan in existence.

2. The fact that many ministers are carrying all the insurance that they can afford.

3. Mounting taxes make many hesitate to assume financial responsibility which may prove to be beyond their means.

4. Many are waiting the settling of the socialization question, some claiming that socialization is the only Christian position, others that they will have nothing to do with the plan should socialization prevail.

"We have learned through years of experience that the only successful way to introduce anything new into the Lutheran Church is by the slow but regular synodical way.

"The past Spring 99 per cent of the synods endorsed the plan and

recommended it to their pastors and congregations. This Fall, the secretary and several members of the Board are discussing it at Conference meetings.

"All Conference presidents have been asked to appoint committees who, with the help and co-operation from our office, are to meet with church councils and congregations and discuss the plan.

"Several congregations have sent for plan booklets, and are doubtless discussing it.

"To date, 172 pastors and congregations have signified their intention of joining the plan."

The question has arisen: "Who will pay the employers' share of the pension premium for the chaplains in the Armed Forces?"

It was voted to combine with Pension Boards of the other Lutheran Bodies in asking the National Lutheran Council to pay the employers' share of the premium.

At the Louisville Convention of the Church the following was enacted:

"RESOLVED:

That the Board of Ministerial Pensions and Relief be instructed to study the matter of a partial or entire equalization of the Congregation Contributions and present an appropriate amendment at the next Convention."

The Secretary stated that in his study he had consulted five sources, namely:

1. The Communion operating such a plan.
2. The Pastors and Congregations who have signified their intention of affiliating with the plan.
3. The Synodical Presidents.
4. The Actuary.
5. A Lutheran Insurance Company Executive.

In the first group, all but two were opposed to socialization.* The two claimed that they were trying it, accompanied by "headaches." Of the second, forty-three favored socialization! of the third, seven favored socialization; the fourth and

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* By socialization of the congregation's contribution, is meant that the 4 per cent paid by the congregation, instead of building up reserves for its own pastor, as contemplated in the plan as now written, would be placed in the general treasury and build up reserves for all beneficiaries of the plan. The local pastor would receive less; but all pastors would receive more.

IN THE NATION'S CAPITAL

Impressive Programs of Worship and Fellowship

Mark U. L. C. A. Anniversary's Festival of Freedom

By RALPH W. LOEW

It was after midnight and the Twenty-fifth Anniversary Celebration of the United Lutheran Church in America had come to a close. The candles were burning low at the Fellowship Supper tables, when Dr. Frederick H. Knubel, the president, arose to say a closing word. He had shared in the broadcast at ten o'clock that morning in New York. He had come to Washington in the afternoon and had participated in the National Service at the Lutheran Church of the Reformation at eight o'clock. He had been a guest of honor at the Fellowship Supper which had followed the service. "This has been a glad day," said President Knubel, and, as he spoke, he was characterizing not only his own spirit but likewise the gratitude of members of the church across the land for the heritage of the years which was with them now as they faced new years of challenge and of awing responsibilities.

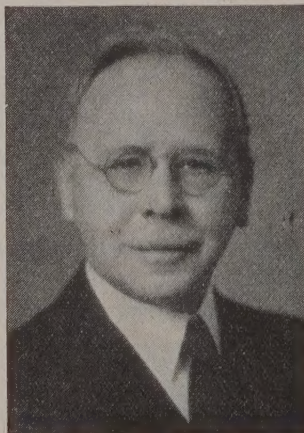
The service in the nation's capital was captioned "A Festival of Freedom," a phrase which sounded through sermon, prayer and announcements. Said Dr. F. Eppling Reinartz, Secretary for Promotion of the United Lutheran Church, "Lutheran and liberation belong in the same bracket." Gathered at the church, which is but a few steps from the Capitol of the United States, were the officials of the United Lutheran Church, the clergy and congregations of the Lutheran churches of Washington, completely filling the church and its overflow facilities. Dr. Reinartz was the liturgist and, marching with him in the processional, were Dr. Knubel; Dr. Walton H. Greever, the secretary; Dr. Paul E. Scherer, son of the first secretary and the guest preacher of the evening; and Dr. Gerhard E. Lenski, president of the Lutheran Ministerial Association of Washington. The choir of Luther Place Memorial Church, under the capable direction of Mr. C. Griffith Bratt, M.Mus., provided the music for the service.

In a complete way, this climaxing of the anniversary events was one of dignity, filled with the church's awareness of great responsibility at this moment, with the sense of appreciation of the distinguished leadership of faithful servants and the beauty of a high moment of rededication.

DR. PAUL SCHERER'S SERMON

Dr. Scherer's eloquent sermon was entitled, "The Four Freedoms." In

sharp analysis he portrayed the slavery which had come upon our times. "Four vast slaveries: the slavery of the lost conscience, the



Walton H. Greever, D.D.,
Secretary of the U. L. C. A. since
1932. Successor to M. G. G. Scherer

slavery of the lost neighbor, the slavery of the lost God, the slavery of the lost challenge. With but one word set at the bottom to sum it up: Lost!" Over against these appalling slaveries which had brought us to this impasse, he called the United Lutheran Church on this high day of anniversary to a new appreciation and resolution born of its faith. "I give you these freedoms, then, over against the crippling slavery of the lost conscience, the lost neighbor, the lost God and the lost challenge. They are the freedoms of the Christian Gospel, and they gave our freedom birth. The freedom of God's Word, the freedom of God's commonwealth, the freedom of God's deed in Christ, the freedom of God's summons. It's these that make persons out of peo-

ple. They are the four pivotal freedoms of history. This Church of ours has borne her unflinching testimony to them through the years. You don't defend these freedoms. You use them."

The appreciation of the Church for its leaders was voiced by Dr. Walton H. Greever, who announced the establishment of the Knubel-Miller Foundation in tribute to the twenty-five years of leadership given the Church by Dr. Knubel, the president, and Dr. E. Clarence Miller, the treasurer. This fund is to provide a lectureship which will visit the various theological seminaries of the church and the centers of religious life. It will provide for a series of lectures by outstanding churchmen on the general theme, "A Better Church Through a Better Ministry." The \$5,000 raised for the initial fund was a surprise announcement to the two leaders in whose honor it had been named. Dr. Miller was not present, being forced to forego the trip on the advice of his doctor. He sent his word of appreciation for the honor, which Dr. Knubel termed as coming close to the heart of the mission of the church.

THE PRESIDENT WROTE:

The President of the United States, Franklin Delano Roosevelt, sent a letter of greeting on this historic occasion, leading the many who brought greetings.

Dear Dr. Knubel:

"It gives me great pleasure, through you, to extend hearty greetings to all who participate next Sunday evening in the Church of the Reformation in the solemn service commemorating the Twenty-fifth Anniversary of the United Lutheran Church in America.

It is interesting to note that the United Lutheran Church is a merger of three former groups of Lutherans in this country, the oldest dating back to the year 1619 when the first Lutherans came to America. Through all the generations since that faraway year, Lutherans have borne an honorable part in American life. Now, happily, three once-separate bodies are unified in one strong body to make common cause against the forces of irreligion and materialism.

In this solemn service of commemoration, you will remember also your coreligionists who have been the victims of such a cruel persecution in Germany. From the bitter experience of op-

pressed Christians in other lands, we shall learn a deeper appreciation of the blessing of civil and religious liberty which is ours through the wisdom and foresight of the Fathers of the Constitution.

My anniversary message to you is to work and pray for an enlightened understanding among the nations of the world in which freedom of conscience shall be a cornerstone and men everywhere shall have the blessed privilege of worshiping God without interference from any earthly power.

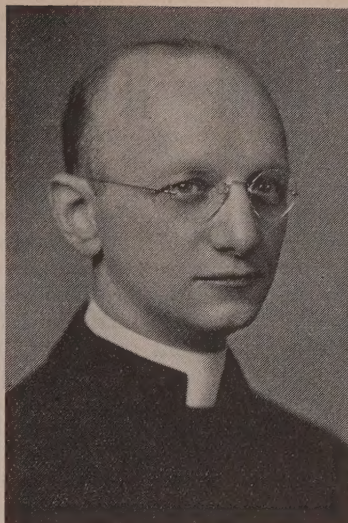
Very sincerely yours,
(Signed) FRANKLIN D. ROOSEVELT.

The presidents of all other Lutheran groups in the country had sent greetings, and Dr. Gerhard E. Lenski spoke for the congregations of Washington, voicing the earnest longing for a common faith and action for our Church in our time.

TRIBUTE FOR DR. GREEVER

Worthy tribute was fittingly paid Dr. Walton H. Greever when Dr. Reinartz presented a set of stoles as a gift from some of Dr. Greever's many friends. Present at the service were two surviving members of the Ways and Means Committee which guided the 1918 merger. They were Dr. A. R. Beck of Newton, N. C., and Attorney L. Russell Alden of Washington, both of whom spoke their heartfelt joy at seeing the Church come through to this anniversary.

At the conclusion of the service, one hundred of the ministers and their wives, and specially invited guests assembled at the Ugly Duckling Tea Room on Capitol Hill at a Fellowship Supper. Dr. Frederick E. Reissig, executive secretary of



F. Eppling Reinartz, D.D.,
Liturgist at the Service and
U. L. C. A. Secretary for Promotion

the Washington Federation of Churches, was the genial toastmaster, who, "according to the promptings of the hour," guided the friendly, comradely spirit of the evening. Dr. J. Frederic Wenchel, dean of the Lutheran clergy of Washington, brought greetings for his brethren of the Missouri Synod. Dr. Gerhard Lenski spoke for the American Lutheran Church, and Dr. Arthur O. Hjelm for the Augustana Synod. At the head table, Dr. Leander M. Zimmerman, beloved friend and oldest pastor present, cut the beautiful birthday cake. Before the open fireplace was a String Quartet of distinguished musicians from the Marine Band, three of them members of the Lutheran Church, who played the incidental and special music for

this happy anniversary occasion.

It was past midnight when the benediction closed the evening. It had been a high day. Now a new period of history had begun. In the words of the prayer which had been written for the service by Dr. J. Henry Harms of Philadelphia, this must be a time when the Church must pray that God will grant wisdom, "the unity of spirit, and make us valiant for the Faith, that the eternal message of Thy Son may be welcomed as the good news of the new age."

FROM COLLEGE WINDOWS

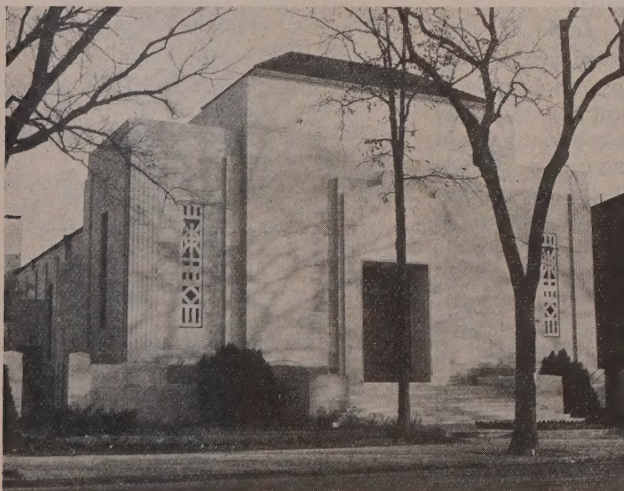
By PRESIDENT CONRAD BERGENDOFF
Augustana College, Illinois

Who supports the colleges of the Lutheran Church in America? It is my guess, based on experience, that very few church members could answer this question. Some would ask: Don't students pay their own way? That is certainly not the answer. In general, students do not pay their own way either in church or state schools. The latter go to the legislatures for appropriations, and the taxpayers get the bill. Carelessly it is sometimes said, "State schools are free." It is a very misleading statement. If the taxpayer inquires, he will discover that he pays the huge bill which state universities pass on to the legislatures of the states.

No, students can't pay. Another answer is this: Do not our church colleges have endowment funds, and their income pays what the student cannot? No, again the answer is wrong, or at least only partially right. For most church colleges have no endowments, or if they have any, they are pitifully small. Harvard has ten times as great an endowment fund as all Lutheran colleges in America combined. And in recent years income on endowments has been cut almost in half.

The answer must then be: friends. For a church college that means friends of higher education in the church. Ultimately this is the whole answer. For the students and the endowment, too, must come from the church. But even for its annual budget the church college must have annual appropriations if income is to balance outgo. But how much does the college need each year?

Enough for its work, we answer.



Church of the
Reformation,
Washington,
D. C.,
Where the
National Service
to Mark the
Twenty-fifth
Anniversary of
the U. L. C. A.
Was Held

SACRED SENTENCES AND OBSERVATIONS

A vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia and help us. *Acts 16: 9*

WHEN the Christian Mission on World Order was recently inaugurated in New York it was with a vision of universal freedom, peace, and good-will to be resurrected amidst the ruins of today. Senator Joseph H. Ball stressed a new order based on justice and reason. Mr. John Foster Dulles emphasized the necessity of Christian faith and effort if the new relations are to be genuine and lasting. Both recognized the value of vision. When St. Paul at Troas had the vision of a man "beseeching him" to "come over into Macedonia" to help the Europeans, the church embarked upon its inter-continental task. The church with a vision knows no isolation save from the evil that is in the world.

Now the God of patience and comfort grant you to be of the same mind one with another according to Christ Jesus. *Romans 15: 5*

RECENT crusaders err historically when they claim that "our founders . . . from the start conceived of their task as of worldwide import." They err when they claim "we have lost our vision" since the days of the early settlers; for our forefathers had no vision of a world-wide humanitarian mission. On the contrary, they came to the new world to escape the ills of the old and to live their lives unmolested. "Isolationism" has been our continuous national policy. But new times demand new attitudes—new, yet as old as the ancient art of safety. Let us now pray that "according to Christ Jesus," we may all "be of the same mind one with another."

Many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. *Micah 4: 2*

IN Tunisia and Italy the struggle has been for possession of the hills

and mountains which command the surrounding valleys and the roads which thread them. No forces of evil, however formidable, can permanently overcome the forces of righteousness if the latter are firmly entrenched on moral and spiritual heights. In ancient prophecy it's promised that "up to the mountain of Jehovah" "many nations shall go" to be taught "His ways" and be directed in "His paths." All human machinations fail if God's ways are unheeded and His paths forsaken.

Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream. *Isaiah 66: 12*

WHEN Johnstown was flooded some decades ago, the clock in the tower of the First Lutheran Church told many victims on the wreckage that God's house still stood. It reminded them of the sure foundation of the Rock of Ages. As by a mighty avalanche multitudes are being swept toward destruction today, but amid the wreckage may be seen the tower of God's strength, giving assurance of His succor and care. The floods of wrath will give way to a mightier resurgence of peace which, "like a river," will burst all national boundaries and overspread the earth.

Verily I say unto you, This generation shall not pass away, till all things be accomplished. *Luke 21: 22*

THE Russian political philosophy, according to Dorothy Thompson, is based on the presumption that war is but a phase of a continuous world conflict, and that so-called periods of "peace" are but the temporary toning up of the blurred picture of history. American optimism, on the contrary, believes that wars are not inevitable and that "peace periods" of the past are earnestness of a lasting harmony that will finally pervade all nations—that this global conflict may be the last great "war to end all wars." The early Christians believed the end of the world was "nigh at hand" and Jesus would soon come

By J. WILLIAM McCAULEY

again to rule as the Prince of peace. Each phase of development in this "Dispensation of the Gentiles" brings us nearer to the fulfilment of the promises as to the second coming of our Lord to reign in peace eternally.

But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness. *II Peter 3: 13*

MEN wonder as to the future and seek the best plans to help shape it. The fatalist says that "the mills of the gods grind slowly" but surely. "But"—again God's adversative—human plans and all unforeseen conditions are subject to an infinite Will that determines destiny. Not through nature's laws alone does that Will work, but through the special interposition of the grace of a loving Creator, Redeemer, and Helper. He makes known His saving plans for the future, and His promises are unchanging. "But"—and we need no longer dread what is to be, since we have the assurance that He cares—"according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness."

"ALMIGHTY God, Who shaped the universe,
In this dark hour Thy children cry to Thee;
A common sorrow doth our hearts immerse
For souls oppressed who clamor to be free.

"Dear Lord, protect with Thy strong sword and shield
Our sons and daughters, scattered far today,
That they may not to dire temptation yield
But be courageous always, Lord, we pray.

"God bless our homes and make us wise and strong
To work and pray and give the best we have
Until we see the right outmatch the wrong;
We trust Thy might, dear God, this world to save."

—Ward Russell.

PROMINENT IN PROGRESS

Wartburg Synod's Increased Benevolences Follow Stewardship Emphasis

By ARTHUR P. BLACK, Executive Secretary

ONE of the recommendations approved by the Wartburg Synod at its annual meeting in Joliet, Ill., last May, reads:

"That all congregations be urged to support the apportioned benevolence program of synod before raising funds for special causes."

We move that that recommendation be approved by the other thirty-one synods at their meetings in 1944. Such a recommendation universally approved—and lived up to—would solve the U. L. C. A. apportionment problem definitely and permanently. Some day the general program of the church will be given first place in the minds and hearts of the majority rather than the minority; and when that day comes, both will fare better than they ever have in the past or do now.

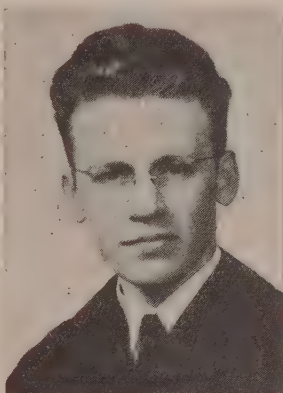
STEWARDSHIP COMMITTEE'S RECOMMENDATIONS

The Synodical Stewardship Committee, through its then chairman, the Rev. D. A. Flesner, climaxed its arresting report on the upward swing in freewill offerings for benevolences with these recommendations, all of which synod approved:

- "1. That all pastors be urged to use the Every Member Visitation materials which are supplied free of charge by the Lutheran Laymen's Movement of the United Lutheran Church.
- "2. That the Fair Share Income Objective goal be increased from \$3.40 to \$4.50 per communing member.
- "3. That in setting up the percentage budget for 1945 the Executive Committee consider increasing the U. L. C. A. share from 40 per cent to 50 per cent of apportionment receipts . . . By adopting a \$4.50 per communing member goal, and by designating 50 per cent of it for the United Lutheran Church, we will at least approximate the goal set for the Wartburg Synod by the U. L. C. A. We set congregational goals; shall not we as a synod accept the Income Objective which the United Lutheran Church sets for us?
- "4. That the Stewardship Committee receive an appropriation of \$50 for carrying on its work. These

funds will enable the Committee to purchase some books on stewardship, and also to send out articles and information on stewardship to the Wartburg pastors."

There is at least one excellent suggestion in each of these four recommendations that every synod could make its own, with permanent profit to its congregational programs, and the program of the U. L. C. A.'s boards and agencies, as well as its



The Rev. D. A. Flesner,
Stewardship Chairman,
Wartburg Synod

own synodical program. No one of these three programs can be divorced from the other two without disastrous results. They all succeed or fail together.

A GOOD REPORT

"It is encouraging to note the increase in benevolent giving in the Wartburg Synod during 1942," says the Stewardship Committee's report which continues: "There was a 32 per cent increase in apportionment receipts—from \$12,396 in 1941 to \$16,331 in 1942. There was also an increase in unapportioned benevolence. Including the receipts for the special Wartburg Appeal (the bulk of which came in during 1942) there was a 77 per cent increase in unapportioned benevolence—from \$9,385 to \$16,601. But even without the Wartburg Appeal funds there was still an increase . . . 'Whatever way we may consider the matter there was a marked increase in the funds which our people have given to the

work of the Church beyond their home congregation."

BENEVOLENCE HONOR ROLL TREBLED

The Stewardship Committee proudly devotes a paragraph to those congregations on the Benevolence Honor Roll. It reads in part: "The 1942 Benevolence Honor Roll includes seven congregations, as compared with two congregations in 1941. These congregations reached 90 per cent or more of their fair share goals considering both apportioned and unapportioned gifts (exclusive of Wartburg Appeal funds): Northlake, Berwyn, Trinity of Golden, Immanuel of Lena, Unity of Milwaukee, St. Peter's of Arenzville, and Zion of Clayton Center.

"Deserving Honorable Mention for raising 75 per cent or more of their goal were: Jordan of Sterling, St. John's of Bluff Springs, The Good Shepherd of Chicago, St. Paul's of Medford, and St. John's of Springfield.

"This shows us that Wartburg can measure up in benevolent giving."

EXPLANATIONS THAT EXPLAIN

The Wartburg Synod belongs to the group of synods that have made the greatest progress along benevolence lines in recent years—in the face of the greatest obstacles. Wartburg's record is explained, very largely, by the fact that it has R. R. Belter, D.D., for its president. President Belter is a hard worker, a conscientious worker, and as loyal a supporter of the whole program of the whole church as our U. L. C. A. clergy boasts. His congregational bulletin, *Bethany Chimes*, is tops, when it comes to thought-provoking and soul-searching messages. Recently a goodly number of these messages were assembled and printed in booklet form . . . Last year 30 of a possible 43 Wartburg Synod pastors used Every Member Visitation literature. Exactly ten years before, in 1932, the number was ten. For several years the Wartburg Synod officials and the Synodical Stewardship Committees have been preaching and teaching and practicing scriptural stewardship fundamentals. Favorable results are already in evidence, as shown in this report. Yes, it is still true that "we reap as we sow."

AMONG OURSELVES

By Margaret A. J. Irvin

WHAT IS FREEDOM?

FREEDOM is one of the most elastic words in the language. We are all in favor of it, but very few of us accept quite the same definition.

In the realm of world politics, some of us would remove all restraints of existing governments, so that every people should be free to "work out its own system." Others would impose a democratic form of government, whether that was what the people wanted or not. Still others would impose governmental controls so that individuals should be free from want. The question, "What do the Four Freedoms mean in practical terms?" will start an argument in any intelligent group.

Some of us are almost as perplexed when it comes to defining freedom within a national set-up. Our sons and brothers are dying to preserve that precious possession; but what is it? Does it mean a hands-off policy on the part of the government? Free enterprise and no holds barred? Or does it mean the obligation of the government to provide the citizen with those things that shall free him from want, from fear, from the handicaps of heredity and environment? Does it mean freedom for John L. Lewis, for Westbrook Pegler, or for both? Does it mean freedom of religion or freedom from religion? What is it?

Even in our own homes, we find the term defying definition. One mother who had always permitted a good deal of freedom of speech was accused by her nine-year-old son of being a regular Nazi because she punished him for disobedience.

Just how far can you go in allowing children freedom? We want them to "feel free in their own homes," but does that involve releasing all restraints? Shall they say what they please? Eat what they please? Wear what they please? Act as they please?

Or is a sort of benevolent des-

potism the answer? Shall the parents be partners in a kindly dictatorship?

Is there a middle ground? If so, where does it lie? And to that last question there will be almost as many answers as there are parents!

No one seems able to define freedom in a way that will please everyone. But we are sure that we all want it.

Some of us suspect that it has something to do with following a Man who died on a cross and quite unbelievably rose again. Some of us even suspect that any other form of freedom is only an imitation, after all.

OUTSIDE

IN those days before the war, before so much human suffering crowded in upon our thoughts, we used to smile with sympathetic understanding at the picture of a ragged child staring into a shop window. The contents of the window varied with the artist. Sometimes it was filled with toys. Sometimes with cakes and goodies. But always the child was outside. A pane of glass—invisible but very real—separated him from the attractions within.

There are perhaps fewer children in America gazing hopelessly into shop windows than ever before. The shop windows contain less; but more people are able to feed and clothe their children adequately. Not all of them, of course. There is still much for the tender-hearted to do; but the need is not hopelessly out of proportion to our ability to help.

That picture has always aroused our sympathy. Followers of one who loved children as Jesus did cannot turn unmoved from childhood's need.

If only all the needs of children were as obvious. Neither man nor child can live by bread alone—even enriched bread with a glass of milk besides. Children need someone to love and trust, someone to make this turbulent world make sense, some-

one to curb their selfishness and turn their thoughts outward.

IT IS NOT TOO LATE

CHRISTMAS is just around the corner. It has a way of getting here before we are really ready for it. So many things to do. So many things to buy. So many details treading on each others' heels.

Last year there were a lot of things we meant to do but found no time for. We thought we'd surely get them done this year. And now this Christmas is practically in our laps and we still haven't found the time to do them.

You know the things I mean. Helping the children to make the gifts they want to give, or at least letting them choose the gifts themselves. Like getting something for Great-aunt Jane. It's easier to shop for it yourself than to take the time to let them select something appropriate. And then there are those half-broken toys in the attic that you have always meant to mend and put in first-class condition.

But what with church activities and Red Cross and all the things that you are wrapped up in, the year has come and gone, and now it is too late. You will be lucky to finish the things that simply must be done.

It probably is too late for you to do much about it yourself; but have you ever thought of putting the children really on their own resources? Has it occurred to you that you might hand them the broken toys and the material to fix them and see what happened?

That wouldn't do for very little tots, of course. But children of eight or nine years, and from there on up, often have abilities and talents that their parents never realize because the parents are afraid to take the brakes off and see what happens.

Christmas is a time to make the hands serve the heart. Children learn this quickly. Two weeks—even one week—before the great day, need not be too late to make this Christmas really a children's celebration.

THE LUTHERAN's mail in these days in which we are all thinking in terms of Christmas giving, gives approval and emphasis to Mrs. Irvin's suggestions in the above. ED.

SANTA CLAUS IS COMING — Mrs. Lathrop Admires Christmas Purchases

"Now, scoot! You'll be late!"

"No, we won't. There goes Tommy now. Bet we'll be the first ones in line."

"You weren't yesterday, Mark Lathrop. I saw the safety patrol tell you to hurry. I was second in our line. I haven't been late this year."

"Neither have I. I've come pretty close, but I've always skinned in before she started to take the roll."

"Please, don't stand there talking. Run along both of you."

The door opened. Mark and Joan flew out. A gust of winter wind blew in. The door closed. I was alone in the kitchen.

I began stacking the dishes swiftly and smiled to find myself humming, "Santa Claus Is Coming to Town." The catchy little tune speeded up my movements. My hands and feet kept time as I plunged cups and plates into warm suds and out. I reached for a towel. I trotted the sparkling china to the cupboard. Now hot water over the silver. Clink, clink. Dry it and put it away.

"He's makin' a list. He's checkin' it twice," I burst into song as I hurried upstairs to attack the beds. Sheets. Blankets. Plump the pillows. Pull the spread. Quilt at the foot and finished!

I stopped in the hall to catch my breath before I opened the sewing-room door. As I entered, my eye lighted joyfully on the pile of bundles on the cutting table. I was glad now that I had been too tired last night to show them to Jerry.

What a day yesterday had been! Santa Claus had nothing on me when it came to making lists! Or checking them either! On the train yesterday, I had gone over the lists, decided which stores to try first.

As I thought back over that day, I saw myself rushing here and rushing there, pushing through one crowd and dodging another. People were astonishingly good-natured. That nice woman who surrendered the only smoking jacket in Jerry's size. And the clerk who was sure my bundles must weigh more than five pounds and offered to wrap them all

together and send them. And the man who helped me get my remaining bags and bundles stacked in the train. They say that chivalry is dead; but I seem to run into a good many kind people everywhere.

As I looked at the assembled loot, I could not for the life of me remember just what I had brought home with me and what the obliging sales-girl had sent. I opened the bag nearest me. Oh, yes, the material for Joan's housecoat. And the buttons for eyes on the toy horse she's going to make for the orphanage.

Where were the materials for Mark's airplane models? They must be in that long flat package. Who ever dreamed airplane models would run into that much money?

And there was Joan's doll. I lifted it gently out of its wrappings. It did look like a real baby. The fingers curved so realistically around mine I almost expected them to be warm. The dress was a bit cheesecloth, but I'd soon fix that up. One of Joan's own baby dresses ought to be about right if it hadn't turned too yellow. I'd better go look immediately.

I gathered the doll in my arms and headed for the attic. The study door was open a crack and I poked my head in. Jerry was gazing out the window and tapping his fingers restlessly against the edge of the desk.

"See what I have?" I carried the doll with mock maternal solicitude.

"Where—! Oh, that's the doll you were talking about. For a minute I thought someone had left a baby on the doorstep. Say, that is cute, isn't it?"

"I hope it's what she wants. She seems to have something quite definite in mind. I'm going to hunt up a dress for it now. What were you looking so worried about just now?"

"Did I look worried? I wasn't worrying exactly—just wondering whether I dared follow up this idea in the Pastor's Plan Book and suggest that people contribute to the Pension Fund at Christmas time. They've responded to the U. L. C. A. Anniversary Fund pretty well."

"I know how you feel. You don't

want to run the thing into the ground."

"And I don't want to be the bottleneck of their benevolence either. The less you expect, the less they give."

"But don't you think that any urging should come from laymen, rather than from the pastor?"

"Oh, if we decide to push the matter, the action will come from the church council, but I want to have my own ideas on the subject clarified before I suggest it."

"I'd better let the question simmer awhile and get the rest of the bulletin ready."

"When you come to a good stopping place, come on down and see the rest of the stuff I bought yesterday. I don't think there is anything for you in what I toted home. Just don't open any packages that come when I am not here!"

"All right, Mrs. Santa Claus. I'll try to resist temptation."

"See that you do! Come on, Baby, let's go see what we can find for you to wear. I guess I'll hide you in the storeroom before Joan comes home. I'll bring Mark's things to the study. Some of the smaller things can go back of the books."

"Sounds as though you broke the bank yesterday."

"More or less. And just when I start to admire everything I find you mooning over pensions!"

"At the rate one Christmas follows another, we may be ready for one ourselves any day."

"Isn't it the truth! Remember the youngsters complaining last week about a year's seeming so long! And I suppose it really does seem long to them.—But about pensions—aren't you the one who pointed out that adequate pensions would be a protection to the church as well as to the pastors?"

"I wish the congregations always took me as seriously as you do, Mrs. Lathrop. It makes me hesitate to hint that I'd really like to get this bulletin done."

"Don't take too long, that's all. I do want you to see my purchases before the children come home."

ANNIVERSARY GREETINGS

Lutheran Leaders' Letters of Congratulation and Good Wishes Addressed to Dr. Knubel

From the **NORWEGIAN LUTHERAN CHURCH IN AMERICA** by
Dr. J. A. Aasgaard

My dear Dr. Knubel:

On this celebration of the Twenty-fifth Anniversary of the founding of The United Lutheran Church in America, I wish to send sincere and hearty congratulations in the name of our Lord on behalf of our church. Our prayer and wish is that the Lord may establish the work of your hands in the years that lie ahead as His blessings have come upon you during these twenty-five years. Truly, today there is an open door for the churches that proclaim the whole counsel of God in this disturbed and suffering world.

The Norwegian Lutheran Church has just completed the celebration of the one hundredth anniversary of its organization in this country. We are mindful of God's faithfulness and grace, in spite of our sins and shortcomings, that He has blessed us and blessed the work of our hands far more than we could understand or even ask. I know that the same feelings and sentiments are in the hearts of your people at this time. May these anniversaries, both for our church and your church, become days of rededication and reconstruction to the task that lies ahead in His vineyard.

We remember in gratitude the fellowship, friendship and co-operation that have come to us through many noble and great men in your church who have departed this life. We remember the common tasks and responsibilities that have been ours since the beginning of the last World War, then through the National Lutheran World Council and the Lutheran World Convention. It is in that spirit of common responsibility and duty that we must face the future in the name of our Lord Jesus Christ.

Sincerest wishes for a blessed celebration that may give inspiration, courage and vision for the days that lie ahead.

J. A. AASGAARD.

From the **EVANGELICAL LUTHERAN SYNOD OF MISSOURI** by
J. W. Behnken, President

Oak Park, Ill., November 10, 1943.
Dear Members of the United Lutheran Church:

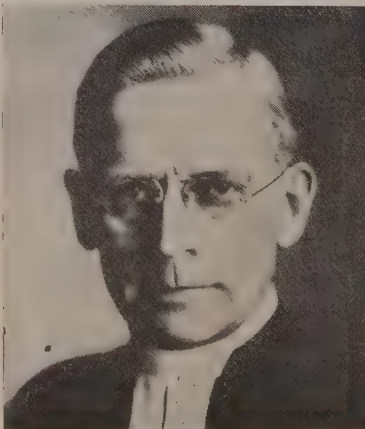
On this anniversary of Dr. Martin Luther's birth, whom God used as His instrument to contend so faithfully for



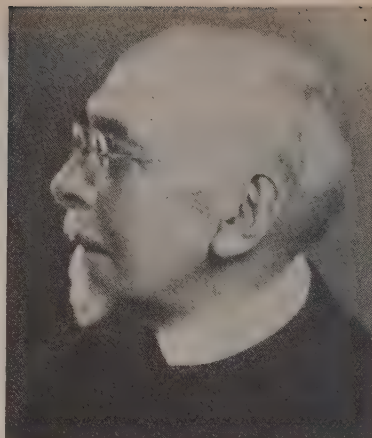
President J. A. Aasgaard



President J. W. Behnken



President P. O. Bersell



President F. H. Knubel,
United Lutheran Church in America

the precious truths of His Word, we greet you on the occasion of your Twenty-fifth Anniversary with the fervent hope and prayer that our good Heavenly Father may imbue Lutherans everywhere with the same spirit of unflinching loyalty to God's Word which characterized the life and work of the great Reformer, and thus preserve a soundly Lutheran Church and use her to His great glory, for the extension of His wonderful Kingdom and for the salvation of many blood-bought souls.

Cordially yours,
J. W. BEHNKEN.

From the **EVANGELICAL LUTHERAN AUGUSTANA SYNOD** by
P. O. Bersell, President

Minneapolis 14, Minn, Nov. 11, 1943.
Dear Dr. Knubel:

The Augustana Synod felicitates the United Lutheran Church on the occasion of the celebration of its Twenty-fifth Anniversary.

We rejoice with you and give thanks to God for the great victories won for the Kingdom of Christ through your church, the oldest American Lutheran group with a glorious history.

We thank God for the true Christian fellowship that has been ours through all the years.

We pray that you may continue to grow in numbers, in good works and in spiritual power, and thus be the instrument of God in attaining God's Golden Goals.

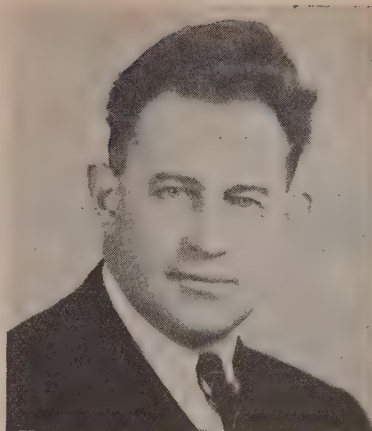
We want to walk hand in hand with you in glad obedience to the divine commission, for "there remaineth yet very much land to be possessed."

Permit me to add my personal well wishes. I was present when the United Lutheran Church was organized. I have remained your staunch friend. I beg to be counted as such forever.

Faithfully yours,
P. O. BERSSELL.



President T. O. Burntved



President Alfred Jensen



President N. C. Carlsen

From the LUTHERAN FREE CHURCH OF AMERICA by

T. O. Burntved, President

Minneapolis, Minn., Nov. 9, 1943.

We thank our God upon all our remembrance of you for your fellowship in the Gospel, for the mighty testimony you have borne, and for the inspired leadership and loyal co-operation you have given in our common Kingdom tasks through twenty-five years of divinely blessed service.

T. O. BURNTVED.

From the FINNISH LUTHERAN CHURCH by

Alfred Haapanen, President

Hancock, Mich., November 12, 1943.

Dear Dr. Knubel:

As you are celebrating the Twenty-fifth Anniversary of the organization of the United Lutheran Church in America on November 14, in Washington, D. C., I have great pleasure on behalf of the Finnish Evangelical Lutheran Church of America or Suomi Synod and myself, to express our heartfelt greetings and felicitations to you, Dr. Knubel, and to your Church. It has been a real help and pleasure to work in co-operation with you and your

Church in the service of the Kingdom.

May God richly bless you so that greater and more abundant achievements may be yours as you gather and build up the Church of our Lord Jesus Christ.

ALFRED HAAPANEN.

From the DANISH EVANGELICAL CHURCH by

Alfred Jensen, President

Des Moines, Iowa, November 10, 1943.

The Danish Lutheran Church wishes to express its sincere appreciation to the U. L. C. A. and President Knubel for twenty-five years of marvelous service to the Kingdom of God in America and the world. With grateful recognition of God's past blessings with prayers for an even more glorious future the Danish Church reminds you of John 15: 5.

ALFRED JENSEN.

From the UNITED DANISH LUTHERAN CHURCH IN AMERICA by
N. C. Carlsen, President

Blair, Nebraska, Nov. 13, 1943.

The United Danish Lutheran Church in America is deeply appreciative of the large contribution which the United Lutheran Church has made to American Lutheranism. May God in

abundant measure bless the great work your Church is doing, and grant that its future may be ever brighter than the past.

N. C. CARLSEN.

From the AMERICAN LUTHERAN CHURCH by

Em. Poppen, President

Columbus, Ohio, November 11, 1943.

Sincere congratulations to the United Lutheran Church on the completion of the first twenty-five years of its life and work. We rejoice in the sincerity, devotion and brotherly spirit shown by you in intersynodical co-operative efforts to spread the Gospel and extend the Kingdom of God among men everywhere.

EM. POPPEN.

From TREASURER E. CLARENCE MILLER, Philadelphia, Pa.

Dear Dr. Knubel:

If a layman loves his church, the closer he can come to its heart, the greater his joy. And such has been the experience and the reward of the treasurer of the U. L. C. A. So what better message can I give than that every devoted Lutheran layman try to know and serve his Church better?

E. CLARENCE MILLER.



President Alfred Haapanen



Treasurer E. Clarence Miller



President Em. Poppen

Across the Desk



IF WE were required to name for our readers the feature idea of this issue, we would answer "Fellowship, alias our Community of Believers." Certainly we dare boast a bit when so large a proportion of the pastors and congregations of the United Lutheran Church in the United States and Canada have demonstrated oneness in their grateful appreciation of the divine blessing that has energized our work so far.

FROM LUTHERAN LEADERS

WE are appreciative of the friendly messages from the executives of other Lutheran general bodies. The greetings found on pages 14 and 15 of this issue, we interpret as courteous, cordial, and sincere personal expressions from men bound by their official position to think first of groups of Lutherans other than the one formed in 1918. With a minimum of exceptions, the synods for whom these men speak, have been partners in many of the enterprises into which the United Lutheran Church has entered hopefully. We have sincerely sought for a more organic fellowship, and once or twice we have officially sought its attainment. That good and sufficient reasons have dictated the responses made by sister Lutheran bodies we do not doubt. Indeed our own affairs seem to have required the entirety of our resources, and the progress we have made we deem an evidence that our Church has participated in the enjoyment of divine grace and guidance.

THE LUTHERAN also publishes its appreciation of the aid of its News Letter Staff, by the prompt work of whose members information concerning the participation of congregations in the anniversary's program can be published. Such a widespread response is an encouragement to our leaders in synods and in the U. L. C. A. as a whole. It is also the evidence of our essential unity in the work of our Lord. Distributed as we

are among synods and in the majority of the states of the United States and of the provinces of Canada, we feel the thrill of fellowship and the urge to go forward, when visible and general co-operation occurs.

CONCERNING MINISTERIAL PENSIONS

IF the "Cause" which the United Lutheran Church in America has committed for administration to its Board of Ministerial Pensions and Relief could be "talked to death," THE LUTHERAN would long since have composed and published its epitaph. The justness of its placement among the enterprises of the U. L. C. A. has given it a vigor by which it has survived the differences among its advocates, and the indifference exhibited by many who by neglecting its appeals have denied the seriousness of its claims.

At a time when "the children of this world" have seen the right of Old Age and Survivors to income, our Church has not reached logical conclusions and made positive provisions for the situation which secular enterprises have faced and dealt with in behalf of their workers.

The American government in behalf of an economic order that puts "free enterprise" and the individual's right to property among inalienable rights, has adopted and inaugurated in the name of social security the system of Old Age and Survivor's Insurance that is now in legalized operation. While still subject to amendments and adjustments, it is here to stay because it is just; certainly the church should give thought to obligations to its ministers, who are its workers and entitled to similar provisions.

The title Social Security, which was given the act of Congress signed by the President of the United States on August 14, 1935, did not get its name by any chance. It was drafted

and adopted because in the growing complexity of our economic order, the periods of the wage earner's youth and old age had to have a means of participation in the income from capital beyond the receipt of wages during the years of their adult activity. While the Wagner Act was not presented as a threat to the perpetuity of our form of government, it was recognized as an adjustment due if relations between industry and labor were to remain efficient and undisturbed by radical agitators.

Clergymen of the churches in the United States are not beneficiaries of this law for several reasons. Among us Lutherans grave consideration has been given to the separation of church and state. The importance of heeding and retaining the present independence of the civil and ecclesiastical orders with reference to each is easily seen when the results in other countries and other communions of making either subordinate to the other are observed. No organization of either the secular or the spiritual power has been able to maintain freedom from personal corruption when made superior.

Our United Lutheran Church in 1928 supported in a worthy way the plea of its Pension Board to create an endowment fund from which could be derived half the money needed for adequate ministerial pensions. The other half was to be supplied from assigning a portion of the benevolence fund to the Board of Pensions (11.75 per cent, now 12.64 per cent was budgeted). But the expectations of the church were not realized because apportionments were not paid in full. A "contributory plan" is now pending and appealing to the churches for adoption.

THE LUTHERAN is convinced that the advice of its Board can be trusted and followed. The conditions to be accepted by pastors and congregation have been amply discussed and made correct. Careful reading of the articles on pages six and seven of this issue of THE LUTHERAN should yield accord among us. We need not agree that the service pension so enthusiastically indorsed fifteen years ago was a mistake. Certainly it was an opening advance toward realizing a desirable objective. But it has suffered by inclusion in our apportionment system and the contributory method is offered as the means of

detaching it. It is not a mistake to correct a mistake by eliminating an error.

MUCH PREACHING

We are not Hebrews; no, not even by adoption. When, therefore, we refer to the last formal article in the October number of *The Lutheran Church Quarterly*, we confess to thinking that its subject was the most effective excitant of our interest among other titles of well-written and important articles. The subject is "Preaching in These Days." The writer is Ivan H. Hagedorn, pastor of Bethel Church in Philadelphia, Pennsylvania.

We will all admit (we think) that the twenty-four months from December 7, 1941, to the same day of the twelfth month of 1943 might properly be called "The Age of the Warrior." We are not thinking especially of the great military leaders, though these are no doubt the peers of any commanders in history. We are thinking of the content of the popular mind. From children of six to grave and reverend seniors, the absorbing subjects are the war, weapons, and warriors.

But in the place second to war, we place preaching: not exclusively the delivery of sermons from church pulpits but by many other media in which words are used to express hopes, fears, speculations, news and comparisons. Nothing is more "of the past" than the customs in the living room, with parents and children assembled to recount events of the day, confer about tomorrow, and then pray for God's protection during the night.

Now it is the radio to which we turn. Now we listen to one or more broadcasts daily. From 6.15 P. M., Eastern War Time, to 7.30 P. M., E. W. T., one can listen to four men on the conduct of the war. Up to midnight twice or thrice that many analyze the "situation." We bow in awe at the marvel of present-day communications. We use them for all sorts of propaganda, from the sale of pills to the purchase of war bonds: from the protection of morale to the predictions of victory. Presidents and Prime Ministers employ fireside chats (with no firesides) and addresses to parliaments. The church no longer has a monopoly on preaching. And the responsibilities are also distributed.

Anniversary Greetings

(Continued from page 15)



Ralph H. Long, D.D.

From the **NATIONAL LUTHERAN COUNCIL** by

Ralph H. Long, Executive Director

39 E. 35th St., New York,

November 10, 1943.

Dear Dr. Knubel:

On the occasion of the Twenty-fifth Anniversary of the United Lutheran Church in America, the National Lutheran Council extends genuine greetings and sincere congratulations. Throughout these years the United Lutheran Church in America has been a tower of strength and has contributed greatly toward a better understanding among the Lutherans of America.

To you, its honored president since the organization twenty-five years ago, I extend heartiest personal greetings and good wishes. May the Lord abundantly bless you and your Church with vision, courage, and grace to face the future in the same invincible spirit which characterizes the record of the last twenty-five years.

RALPH H. LONG.

From **PASTOR G. FRANKLIN GEHR**,
Ways and Means Committee

Dear Mr. President:

Greetings in the Name of the Lord.
What hath God wrought in twenty-five



G. Franklin Gehr, D.D.

years? To Him be glory throughout the whole Church!

May His never-failing grace sustain us all, as we seek His will to build peace, through His Church, in a war-torn world.
G. FRANKLIN GEHR

From **PASTOR E. C. J. KRAELING**,
Ways and Means Committee

November 19, 1943.

Dear Dr. Knubel:

After having preached a Jubilee Sermon in a Lutheran church in the State of New Jersey, a charming young woman greeted me and asked, "Do you remember me?" Confessing that I did not, she said almost reproachfully, "You christened me when I was a few weeks old in your church in Brooklyn, before we moved into this state."

If the United Lutheran Church in America should ask me today, "Do you remember me?" I would have to confess in view of the truly wonderful development and almost miraculous



E. C. J. Kraeling, D.D.

forward strides it has made since the days when the foundation was laid, "No I do not, but as one of the few surviving members of the Ways and Means Committee I take great pleasure in sending my greetings to the great assembly officially commemorating the Twenty-fifth Anniversary of the United Lutheran Church in America. The generation of that day in the non-distant past firmly believing in the unity of the Holy Christian Church was determined to take a step forward toward its realization by trying to set the house of American Lutherans in order. The abundant blessings which have flowed from this union of bodies once divided are a proof that the spirit of God was active in our midst.

I am fully convinced that the time will come when it will embrace every Lutheran group of this broad, fair land. While I cannot expect to see the realization of this hope, I lift up mine eyes to the everlasting hills whence the help that will surely bring this to pass must come and revoke upon our beloved United Lutheran Church a destiny commensurate with the faith of its founders.
E. C. J. KRAELING.

LAW AND LOVE IN JESUS' TEACHING

By Nathan R. Melhorn

A New Commandment Whose Motivation Rests on
God's Kingdom in Christ

Sunday School Lesson for December 12. Mark 12: 28-34; John 13: 34, 35; 15: 10-14

WITH considerable hesitancy it is proposed that the meanings of words shall be the greater part of the contents of this page. This is the result of deliberate choice, despite our knowledge that a dictionary is never described as interesting although most thoughtful readers acknowledge its usefulness.

And in thinking of the New Testament, have you ever given consideration to the significance of its title; that is, to the words *new* and *testament*? Why is it called New and what business had our translators into English to call it a testament, when they might have chosen a name that indicated the sources or the style or the era of its writing? The answer is neither difficult nor dubious. It is called New to contrast it with an earlier, an older, and a different series of revelations which we call the *Old Testament*.

As to the word *testament*, the term has connections similar to those that we attach to the document that becomes valid at death and important because it determines the ownership of property which is obtained by inheritance. The New Testament's main and essential message is the declaration on the part of God's Son of the terms under which men and women can claim as gifts the grace of God, citizenship in His kingdom, and finally the inheritance from Jesus Christ of eternal righteousness and blessedness.

Jesus was very frank about what was in the mind of His Father when He the Son was sent into the world. A previous regime had reached a conclusion in certain respects. The law which came by Moses was superseded by Grace and Truth as these were taught and lived by the Christ and willed in the testamentary sense to every one who accepted Christ and became His disciple. The Old was limited in its applications. A New testament was in operation. It is important that all men and women should be as careful about this divine testament as many of us are when we make a will.

Inquirers Welcomed

No apologies are necessary, when the New Testament is consulted to find answers to questions. Many of its chapters originated from queries addressed to Jesus by the people in whose behalf He so patiently labored. The twelfth chapter of St. Mark's Gospel, excepting the last four of its forty-four verses, consists of replies made by Him to queries expressed or implied by people to whom He spoke. First, one finds in-

struction aimed to warn covetous folk of the danger of betraying the trust which God had given into their hand. For this He used the parable of the vineyard and the thieving stewards. Next the representatives of the Pharisees and Herodians (perhaps the stand-patters of the time) undertook to obtain from Him an incriminating statement concerning dues to the civil power; that is, to Caesar. They were answered to their confusion. The agnostics of His period, the Sadducees, put their front line principle 'before Him: it had to do with the resurrection of the dead. They were given more information than they ever heard before. Then finally came a Scribe to inquire, "Which is the first commandment of all?"

Heart-Impelled Obedience

Interpreters of this chapter of St. Mark's Gospel deem this man's approach to our Lord to be one that merited and received the Master's kindly response. Certainly the replies which Jesus made and which the Evangelist recorded in his Gospel are illuminating and amply satisfying. Among the parts of the New Testament that are familiar to most of us in these days are the thirtieth and the thirty-first verses of St. Mark's Gospel, chapter twelve: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely, this, 'Thou shalt love thy neighbor as thyself.'"

DAILY BIBLE READINGS

December 6-12

- M. Christ's New Commandment. Mark 12: 28-34.
T. Keeping Christ's Commandment. John 15: 10-14.
W. Brotherly Love. I John 4: 7-16.
Th. Good for Evil. Matthew 5: 43-48.
F. True Neighborliness. Luke 10: 25-37.
Sat. The Pre-eminence of Love. Gal. 5: 13-15.
S. Christ's Sacrificial Love. Romans 5: 1-8.

Remembering clearly that the questioner used a word for commandment, which customarily referred to the "laws of Moses," the reply which might have been expected would have been some formula of doing. The so-called golden rule might have been the answer. But instead, the verb which our Lord employed was *not do but love*. And involved in the response were heart, soul, mind and strength, four attributes of man for each of which some interesting distinction can be derived from the four Greek words translated.

But it is to the word used for *love* that we can give attention. We substitute English for the Greek letters and thus get the verb Mark quoted from the Master: it is *agapao*. The point to be remembered about it is that this is *not* the word the New Testament has for the feeling; that is, for the emotion of love such as can be used among intimate friends and between the disciples of Jesus and Him. It is not employed when the attractions of sex are under consideration. That word then used is *phileo*. It gives pre-eminence to emotions and not to the analytical examination on which we rest *esteem*.

Not Impulses but Values

When we are told by the Bible to love our enemies and do good to them that hate us, or when, as in this part of Mark's Gospel, we read we shall love our neighbors as ourselves, the verb is not *phileo* but *agapao*. Our Lord directs us to see in another such values as we ourselves have or desire to have.

Even clearer are the "reasons" that are implied when one reads (John 3: 16) that God so *loved* the world. Despite the degeneration due to sin and even the active fear and hatred of Him which are characteristic of human conduct, there is that of His making in sinful humanity that entitles them to their Maker's love (*esteem*). It is to purify those drawn away from Him that He gives grace in heart, soul, mind and strength.

As has been written, the second word which our New Testament uses, *phileo*, is more closely related to our emotions, but one must not thence derive the idea that affection is displeasing to our Lord. Its derivative *philos* is used for friend. One finds it in Jesus' reference to Lazarus in the tomb at Bethany, "Our friend Lazarus (*philos*) sleepeth." Paul wrote concerning his friends and used this second word.

THE YOUNG PEOPLE

By Amos John Traver

Christ Coming to His Own in His Word

John 1:1-4

The Pocket Testament League binds together many thousands of Christians by one promise. It does not demand subscription to any particular creed, but it does demand that the members carry and read their Testaments. To secure information about the League and the pledge card for membership, write *The Luther League of America*, 1228 Spruce Street, Philadelphia 7, Pa. We Lutherans can heartily support any organization that circulates the Bible or any portion of it. *The American Bible Society* receives a regular annual appropriation from our Church on this basis. We believe that the Bible will speak for itself, or rather that it will prove to be the means by which God's grace will find and save men.

So great is the demand for Bibles since the war began that publishers are now rationing orders, filling only a certain percentage on the basis of pre-war orders from retail stores. *The American Bible Society* has distributed over two million Bibles to members of the armed forces since Pearl Harbor. Nearly two million more than the usual printing have been ordered for this year. A half million have gone to prisoners of war and refugees in Europe.

A Popular Subject

We picked up a magazine recently that has one of the largest circulations of any in America. There was the picture of two men in a fox hole, one reading his Testament to the other. The article was a straightforward appeal for better acquaintance with the Book among the home folks. "Where Johnny Got His," is the digest of an article by Dr. Francis Carr Stifter that appeared in full in *The Christian Herald*.

John F. Bartek was with Eddie Rick-enbacker during those trying 21 days on life rafts. Because he was just a private, Johnny was a bit hesitant about reading his Bible on the raft. Let Johnny tell his story: "The next day, the sixth, things looked bad. I decided to take out my Bible. Captain Ricken-backer and the others seemed relieved when I started to read. I know I was. . . . The rest of the days went by with us praying and still hoping. Without

the Bible we might have given up. But every so often we'd run across a passage that would force hope back into us like a dry sponge in a basin of water. I'm glad that plane fell—it took a lot of nonsense out of my life." Too bad we have to go through the fires of trial in order to know thirst for the Word.

God Speaks

John was inspired, indeed, when he wrote the introduction to his gospel. There are a number of theories as to the origin of the terms he used for Christ. It may have come from Hebrew sources or from Greek philosophy, or from both. Only the Holy Spirit could have suggested to John that he speak of Christ as The Word. Words are the medium for exchange of thought. John pre-supposes that Almighty God had a thought that He wanted to transmit to men. If we may speak of God in that way, He tried many ways to help men understand Him. But men were dull and slow to hear.

There were many of His thoughts that men could catch through His universe and through His providences. That God was all-powerful, all-wise, just, patient, and forgiving, the history of His dealing with the children of Israel could teach. But men could not know in any fullness what God was like until Jesus was born at Bethlehem.

The experiences of Constantin Joffe, a French soldier taken prisoner in the fall of France, has been put into book form under the title, "We Were Free." It is a harrowing story of the German prison camp, Stalag XVII—place of the living dead. Here were herded together men of many races—French, Russians, Poles, Belgians, Jugoslavs and English. How eager they were to talk with each other, yet they were of different tongues. But the desire to be understood conquered all difficulties, and soon they were making each other understand. Then they organized the camp to keep up morale and to protect health and to keep sanity. This common language by which soul can speak to soul is that which John found in Christ, the living Word. An old Indian said, "The dumbness in the eyes of

animals is more touching than the speech of man; but the dumbness in the speech of man is more agonizing than the eyes of animals." To conquer this human "dumbness," God finally gave us the Word.

What is the Word?

The Word is a Person. This is what we mean when we speak of the incarnation. That means "in the body." "The Word was made flesh and dwelt among us" is the way John puts it. We are charged by some with being very sentimental when we quote lines like those of Richard Watson Gilder:

"If Jesus Christ is a man,
And only a man, I say,
That of all mankind I will cleave to
him,
And to him I will cleave away.
"But if Jesus Christ is a God,
And the only God, I swear
I will follow Him through heaven and
hell,
Through earth, the sea, and the air!"

If we understand the Word, we find in Him all we need. He answers all the questions worth asking. He is the key to the puzzle we call life. He is the last Word. Ask Him how to end war and make enduring peace. Ask him how to break down the man-made barriers between classes in society, between races and between nations. Ask Him how to produce and share the good things of the world on fair economic bases. Ask Him how to save the modern family from disintegration. Ask Him how to find personal peace and contentment and life goals worth the effort to gain them. Ask Him anything having to do with human relationships or the character of God, and He is the Word that satisfies.

The Word was personified in Christ and in Him we can know what God is like, yes, we can know God. In Him we learn to say, "God is love." Everything else we know about God can well make us afraid unless we know Him as love too. There is another Word that Jesus helped us to say. We use it when we pray His prayer, "Our Father." In Christ we know that the might and wisdom and justice of God are all directed by love, a Fatherly compassion that is forgiving and infinitely patient with us. Whatever Christmas can mean to us in this time of war, let it mean a renewed understanding of the language of God, revealed in "The Word that became flesh and dwelt among us." May God speak to us again through the Babe of Bethlehem. May our hearts respond to His Word of grace.

* * * *

To LEADERS: Topic date, December 12. Next topic, "Christ Coming to His Own—At the Nativity."

BOOKS

Picture of Ancient Palestine

Daily Life in Bible Times. By Albert E. Baily. Scribner. 360 pages, with 116 Illustrations and Maps. \$3.

SOMEONE was due to write this book. Since Dr. John W. Nevin's *Biblical Antiquities* (long out of print), we have not had a good handbook on the daily life of the people of the Bible. Dr. Nevin was limited to the Bible as his source book. Professor Baily has had the rich treasures of modern archaeological research with which to supplement the collateral references in the Bible.

He follows the Bible through from *Genesis* to *Acts* inclusive, and gives an intimate picture of those distant times and their people, with their homes and their furnishings, their dress and their implements, their occupations and their techniques, their migrations and their absorption of foreign culture, their religion and its indebtedness to the Canaanites in architecture and cultus, on the one hand, and the Graeco-Roman world, on the other. The archaeology is up to date and is vividly interwoven with the Bible history of which it is the background.

Professor Baily was well qualified for his task. He has made the Bible a life-long study, supplemented by nineteen trips to Palestine, and he has had personal contact with the excavations which have multiplied in Palestine and the men who have conducted them. He is known to thousands of college students as the co-author of *History of the Hebrew Commonwealth*. His new book is a valuable book of reference and should have large use in Bible study classes. The illustrations are superb.

HERBERT C. ALLEMAN.

Changing Valuations

What is Religion Doing to Our Consciences? By George A. Coe. Scribner. 120 pages. \$1.50.

A SENSE of obligation to the readers of his previous books is responsible for this new volume. The author wishes to rectify, or at least to supplement, his former outlook and to take cognizance of a great volume of material which is exerting an influence upon the consciences of religious men today. The chief burden of Dr. Coe is to show that the current events of the past three decades have reshaped many traditional values. This is noticeable on the one hand by a putting away of many old convictions and on the other by the progressive transfer into the religious sphere of values formerly regarded as entirely secular.

The analysis of the contemporary scene—which commands more than half of the book—is frank, fearless, and thought-provoking. It leads to a positive proposal, namely, six points on which human beings must continue to struggle voluntarily to evolve a better social order. These are: "The problem of defining an alternative to the leadership-principle of the Nazis; . . . The problem of the respective functions of persuasion and coercion; . . . The problem of the structure of a permanently peaceful world-organization; . . . The problem of race relations; . . . The problem of how to advance from merely political democracy into social democ-

racy; . . . The problem of how to express in the economic order the accepted religious assumption that natural resources are God's gift to all men for the benefit of all."

In the last chapter, *POSTSCRIPT*, Dr. Coe anticipates several major criticisms which the volume is certain to evoke. In a less serious endeavor this might be called "clever"; but in this case I must describe it as unique. Lutheran readers will find here their own objections expressed very pointedly. Yet, the volume will serve its avowed purpose of throwing light upon the moral paradoxes that belong to modern man.

K. B. NEUMANN.

Pioneers for Christ

White Woman on the Congo. By Emily Banks. Revell. 192 pages. \$1.75.

THIS book is a biography, or perhaps better, scattered memoirs of pioneer missionaries on the Congo, Rev. and Mrs. Charles Blair Banks, who were missionaries there from 1887 to 1900. Mr. Blair died in England in 1901. The mother and children later came to America. A son, also named Charles, who was only nine years old when his father died, gathered the interesting experiences of his parents as remembered by his mother and prepared this book in her name.

They were missionaries of the African Inland Mission, which Grattan Guinness launched to do for Africa what the China Inland Mission had

done for China. However, the work was soon transferred to the American Baptist Missionary Union so that they are counted as their missionaries.

The Congo to which they went exists no longer. Adventures where they were the first white people—she the first white woman—have forever passed away. So have the hazards to health before the connection between the mosquito and malaria was discovered. We who have come on easier times do well to have brought to mind what pioneers had to endure to carry the Gospel to Africa in those earlier days.

Missionary biography abounds in such pioneer adventures. What is to be regretted is that frequently they are not written up. As one who has just recently made a special study of missions in Africa, the reviewer gladly testifies to the light these memoirs shed on the work done by these missionaries and many others like them in that country which used to be known as the Dark Continent but which has been changed by the work of pioneers into a continent of opportunity.

JOHN ABERLY.

The Christ for China

China's Religious Heritage. By Y. C. Yang. Abingdon-Cokesbury. 196 pages. \$1.50.

DR. YANG is well equipped to bring together Chinese and American thought, for he studied at universities in both countries and has had wide experience in diplomacy and education. He was forced to leave his position as president of Soochow University by the occupation of the Japanese.

With the story of the woman of Samaria and her question, "Art thou greater than our father Jacob?" Dr. Yang begins his outline of the culture and religion of China. Upon this question and its answer hinges the whole book. Every nation, says Dr. Yang, has its "father Jacob." He is convinced that Jesus Christ is greater than any "father Jacob" and he believes equally firmly that Christ's followers can convince others of His power only if they know all about the "father Jacobs" of those to whom they go.

Others have written voluminously and well on the subject of comparative religions. It is in the first chapter, on "The Religious Significance of Chinese Culture" and the last, on "Christianity—the Way of Life," that the strength of Dr. Yang's book lies. He cannot surpass Drs. Hume or Soper in his description of China's religions; but in his portrayal of the spiritual life of the Chinese people and his ability to point out in each case how Christianity goes beyond the best of Confucianism, Buddhism, or Taoism, his book is unique.

HELEN E. PFATTEICHER.

Church-wide Anniversary Observance

(Continued from page 2)

adults prepared to be received on that anniversary day. The same was reported by Dr. R. B. Wolf of Colorado Springs.

Front page publicity was given by the newspapers in Trinidad, and Pastor Charles L. Ramme reports a fine service, good attendance, special music and a good offering. At Albuquerque, N. M., Pastor Leeland C. Soker had similar services, with a large attendance and a fine offering.

In full measure the three U. L. C. A. churches of Denver—St. Paul, Messiah, Epiphany—observed the anniversary with good attendance, messages to fit the day, and good offerings. St. Paul's received an anniversary group of twelve adults the next Sunday.

OLIVER F. WEAVER.

WEST VIRGINIA SYNOD

Twelve out of twenty congregations report featuring the Twenty-fifth Anniversary of the U. L. C. A. There were no instances of mass meetings on the part of more than one congregation, due largely to distance between the parishes of this synod. Services were exceptionally well attended.

Keen interest was shown by our people in this celebration and what it stands for. There is a strong hope in the hearts of our Lutheran laymen for a still wider merger among Lutherans of our land. The observation of your writer is that United Lutherans of the West Virginia Synod heartily accept the Golden Goals of our Church and the larger visions of the new day.

Holy Trinity, Elkins, celebrated by adopting the Common Service Book as their guide to worship and dedicated them at this service. Grace, Fairmont; Trinity, Charleston; Trinity, Wheeling; St. Johannes, St. Clara; and St. Paul, Grafton, installed radios in their church schools and heard the anniversary broadcast.

Pastors Curran, Kaufman, Aurand, Snyder, Roof, Schillinger, Hann and Erhard used the anniversary theme or a kindred subject for their sermons; five congregations received offerings for Ministerial Pensions; one celebrated by raising money to cover the last indebtedness on their building; one administered the Communion as a part of the celebration and used the bulletin service for the first time; one received new members as a part of their celebration; one presented a special biblical play Sunday evening. W. M. ERHARD.

FROM THE MICHIGAN SYNOD

Nearly all congregations of the Mich-

igan Synod observed the Twenty-fifth Anniversary of the United Lutheran Church in America November 14, with sermons by the pastors and the reception of a gratitude gift for Ministerial Pensions and Relief. Most sermons reviewed the past with favor, although some were cognizant of the failures as well, and critical of present trends in the Church. All called for the penitence of the publican, rather than the pride of the Pharisee, coupled with new zeal and enthusiasm for the tasks ahead.

Out-state congregations for the most part were able to hear the anniversary broadcast during their Sunday school sessions. Such was the case with Holy Trinity, Flint; Immanuel, Jackson; and Trinity, Hillsdale. Among the other out-state churches observing the event were St. John's, Three Rivers; First English, South Haven; Jehovah, Flat Rock; and Trinity, Grand Rapids. In the last named, the anniversary celebration will be held on another date.

In Detroit Radio Station WJR transcribed the anniversary program for broadcasting at 1.00 P. M., rather than in the morning. This enabled the pastors and people of this area to listen in, in the quietude of their family circle. One congregation, Olivet, held a special dinner, tuning in the broadcast for their intermediate young people, over fifty of them coming out in this congregation of 200 souls! Other Detroit congregations observing the occasion were Holy Communion, Luther Memorial, Hope, Messiah, Resurrection, Christ, Unity and Augsburg. Most of them report attendances from 20 to 30 per cent higher than usual.

The Michigan Synod Brotherhood of the Detroit area also held a rally in Hope Church, Detroit, in the evening. More than 100 men and women came to hear the Rev. Carl Satre of Augsburg Church, Toledo, speak on Reformation principles as applied to life today. He issued a stirring challenge for the men of the Church to assume their rightful places as workers in the priesthood of believers. WILLIAM S. AVERY.

SOUTH CAROLINA

Congregations throughout the Synod of South Carolina generally observed the Twenty-fifth Anniversary of the organization of the United Lutheran Church in America with special services November 14. Reports indicate a large attendance and appreciative interest on the part of members and friends of the congregations. A number of Sunday schools installed radios and gave the time from 10.00 A. M. to 10.30 A. M. for the schools to hear the special anniversary program broadcast over the Columbia Broadcasting System. Many were thrilled at hearing the message of Dr. Knubel, beloved leader

of the United Lutheran Church during the entire twenty-five years of its history. The introduction of the president by Dr. Paul Scherer was of especial interest in this state, too, since the latter was reared mostly in this state.

Offerings were received as suggested for the Board of Ministerial Pensions and Relief. Without high pressure, we believe these offerings express a general feeling of gratitude for our great Church.

In the Columbia area, a special feature was the first meeting of a new Sunday school, and the first service of worship by Lutherans in the "Denny Terrace" area, a residential development a few miles out of the city. There were thirty-nine present for this first service with many others manifesting their interest in the undertaking. The service was in keeping with the U. L. C. A. anniversary. The beginning of this work is considered a fitting observance of the anniversary. It is hoped that a congregation may be organized within a few weeks.

The greatest thrill of all the services was the ringing challenge for the future, "There remaineth yet very much land to be possessed." WYNNE C. BOLIEK.

FROM THE HEART OF EAST OHIO

As far as I have been able to learn, the Twenty-fifth Anniversary of our U. L. C. A. was generally observed by the churches in this part of the East Ohio Conference. The encouraging growth and progress of our Church and her work in the past quarter century were emphasized in some manner in either the Sunday school or church hour, or in both. Interest was apparently keen. In some instances the occasion drew larger church attendance than usual. The observance of the twenty-fifth birthday of our U. L. C. A. was well worth while. L. W. SIFFERD.

CENTRAL CONFERENCE, NEW YORK

The twenty-fifth anniversary of the United Lutheran Church in America was celebrated in nearly every church in the Central Conference. Some changed the time of service to coincide with the broadcast, others held joint church and church school services, and still others opened the Bible class session to the general congregation and all listened in. CHRISTIAN P. JENSEN.

SOUTHERN CONFERENCE OF THE ILLINOIS SYNOD

Generally celebrated. Enthusiastic attendance. Keen interest. Liberal offerings. High expectation. The past says, "Not by might"; the present, "What God hath wrought"; the future, "Not weary." GEORGE BEISWANGER.

(Continued on page 26)

Hamma has Record Year

WITH twelve seniors, sixteen mid-
dlers, ten juniors, and three specials,
a total of forty-one, Hamma Divinity
School, Springfield, Ohio, has the lar-
gest enrollment in more than a decade.

Twenty colleges and universities are
represented in the student body. There
are sons of missionaries, home and for-
eign, of ministers, and of lay people,
coming from as far away as India. In
the college there are approximately
thirty pre-theological students.

Faculty Strengthened

Amos John Traver, D.D., of Freder-
ick, Md., is the newly elected professor



The student body of Hamma Divinity School, which is the theological department of Wittenberg College, Springfield, Ohio. It has the largest enrolment in two decades.

held responsible positions as an ad-
ministrator. He has served important
pastorates. He is a widely read author
on practical church life, and an editor.

Two teaching fellows are studying at

congregation in Detroit, Mich. The lat-
ter comes from Winnipeg and, after his
year at Hamma, will take up his duties
as president of Waterloo College and
Seminary in Canada.



The co-operative committee of Hamma Divinity School. Left to right: Martin Dolbeer, Alden Salstrom, Richard Hoefler, Robert Berger and Paul Keck.



The Faculty. Left to right: Dr. E. E. Flack, Dr. L. H. Larimer, Rev. J. W. Heikkinen, Dr. H. T. Lehmann, Dr. W. D. Allbeck and Dr. T. A. Kantonen.

of Practical Theology. He began his
new work November 2. Dr. Traver
comes with an enviable record in the
field of practical church work. He has

Hamma and teaching part time, the
Rev. J. W. Heikkinen and the Rev. Dr.
H. T. Lehmann. The former is a mem-
ber of the Suomi Synod and serves a

Hamma serves an important section of the Church

It belongs to and is supported by the
synods of Ohio, Indiana, Michigan, Ken-
tucky-Tennessee, and West Virginia.
West of the Alleghenies, this is the
largest and the strongest territorial
group, an important part of the United
Lutheran Church. Hamma has trained
most of the pastors serving the five
hundred congregations in this terri-
tory. Its faculty and students have
always been helpful in supplying vac-
cant pastorates. That is especially the
case now, when so many pastors are



A group of pre-theological students at
Wittenberg College. More than seven hun-
dred ministers have been prepared by Wit-
tenberg. There is a growing shortage of
ministers and many congregations are va-
cant because a large number of pastors
have entered the chaplaincy. Wittenberg
is giving special attention to supplying this
need.

becoming chaplains. Hamma's faculty plays a part in the intellectual and spiritual life of pastors and congregations. Many pastors attend graduate seminars offered by Hamma.

During the present semester, the Rev. Stewart W. Herman has been connected with Hamma. Before the war, he was pastor of the American Church in Berlin. He is one of the best informed men on world religious conditions and has contributed greatly to the understanding of the world Christian situation.

A Promising Future

With the passing of the great depression, with the growing importance of an effective education of the ministry for a changing world, the Board

has taken steps to make Hamma a more powerful instrument in educating servants of God.

A special committee is now directing Hamma, with Alvin E. Bell, D.D., as chairman. This provides for the continued attention and consideration necessary to develop the worth of the seminary. The Board has voted to enlarge the faculty, to establish fellowships, and to improve the educational facilities.

All this is being done with the spirit which has characterized Hamma in the past. Truth without bitterness—testimony without rancor—loyalty to God's Word without sectarian divisiveness—alertness to advancing scholarship—sensitiveness to life—a faith which never grows weary of serving in love.

From the Pacific Northwest

FORWARD-LOOKING STEPS TAKEN IN PARISHES

By EDWIN J. JOHNSON

AMONG the personalities of our synod making the headlines is the Rev. Paul C. Wharton of Spokane, who has been appointed to the chaplaincy of the U. S. Army. He resigned the pastorate of St. Paul's Church October 15. For the past three years Pastor Wharton has applied himself as a good minister of Jesus Christ, and the work has gone forward.

Another forward-looking step is the calling of a synodical parish worker in the person of Miss Ann Pasjack of Vancouver, B. C. She is already doing noble work at that place.

Vancouver Service Center Dedicated

A unique arrangement has been made at Vancouver, Wash., under the auspices of the Vancouver Council of Churches, for the National Lutheran Council to sponsor the work at McLoughlin Heights, one of the most important sections of the Defense Housing areas. Sunday afternoon, October 3, the Rev. Alfred T. Kennard of Ontario, Canada, was installed as pastor, and the Center was dedicated. Those having part in the service were the Rev. O. P. Stavaas, Norwegian Lutheran, who gave the invocation; the Rev. Stuart Goude, Congregational, who performed the act of dedication of Mill Plain Center, of the United Church Ministry of Vancouver; the Rev. Paul Weitzenkamp, pastor of St. Paul's Lutheran Church, read the Scripture; the Rev. C. Stanley Mook, Episcopal, who spoke of the Christian responsibility to the people of the housing areas. The sermon, "Not Ashamed of the Gospel," was preached by the Rev. Conrad

Hoyer, executive secretary, National Lutheran Council; the service of Installation was conducted by W. I. Eck, D.D., secretary of the Pacific Synod. Special music was furnished by choirs of the United Lutheran Church and Augustana Synod. Pastor Kennard comes to this work with much of talent and experience. He has served with the Canadian forces, as secretary-treasurer of a Labor Union, and as personnel manager of a large industrial plant at Hamilton. He is a graduate of Waterloo College and Seminary.

It was a happy experience to meet the Rev. Dana Johnson again and to know that he is our efficient pastor at Sitka, Alaska. We bespeak for him a great ministry to service men and the people of the Sitka congregation.

In the Parishes

the work is progressing with renewed interest and fervor, due in part to a feeling of responsibility for the many Lutherans who have come to our communities from the east and middle west. We heartily welcome them, and hope that more will find themselves at home in our Lutheran churches before the other groups draw them. Some of their former pastors are faithful in sending word of their people coming west. We hope more will find it good to do this.

At St. James Church, Portland, new Common Service Books have been presented by members and friends. October 14 the congregation sponsored a reception in honor of the golden anniversary of Mr. and Mrs. R. O. Kumrow, faithful members. The youthful couple

was presented with a Victory Bond. The Rev. W. E. Brinkman is the pastor.

At Eugene, Oregon, where the Rev. J. L. Sawyer, president of the Pacific Synod, is the pastor, the work goes forward. The indebtedness has been reduced by \$750; and \$275 in U. S. Bonds are in the building fund. Lutheran World Action was given \$191.24. At the annual meeting October 6 three resolutions were adopted, that the budget for 1944 be \$2,500; that a \$10,000 building project be assumed, and that the congregation enter upon the Contributory Pension plan. The former pastor, Frank S. Beistel, D.D., and his wife celebrated their fortieth wedding anniversary October 6.

At Medford, Oregon, where the Rev. Karl Brockhaus is pastor, the auxiliaries have been brought to a healthy condition. The Luther League serves three groups, the Intermediates, Senior's and Young People. New violet-colored paraments have been secured for the church. The kitchen has been renovated by the Ladies' Aid. The pastor and people are co-operating with chaplains at Camp White for the benefit of service men.

University Lutheran Church, Seattle, the Rev. L. H. Steinhoff pastor, made good progress at a recent Harvest Festival service, which resulted in \$2,600 being gathered to apply to the second mortgage, which is rapidly being pared down. The University Lutheran women took their turn serving at the Lutheran Service Center, which is accommodating an ever-increasing number of service men and women. They are also sending packages to men in service.

At Everett, where the writer is pastor, a community religious survey has been completed with good results. The Rev. Forrest T. Monson, pastor of the Lutheran Free Church, was the director, assisted by the writer, who is also the president of the Ministerial Association in the city. Trinity Lutheran congregation at Everett has just fifty young folks in service. The pastor's brother became the fiftieth. His oldest son, Edwin, Jr., is studying at Purdue University as a member of the United States Marine Corps.

The District Luther League held their rally at University Lutheran Church, Seattle. The Rev. Dana Johnson of Sitka, Alaska, gave the inspirational address. Officers chosen were: President, Gretchen Winkel, Everett; vice-presidents, Robert Gradwahl and Robert Pinter of Seattle; recording secretary, Ruth Steinhoff, Seattle; corresponding secretary, Anna Rinaldo, Everett; treasurer, Luther C. Johnson, Everett; historian, Vera Saas, Seattle.

The Mountaineer

CONGREGATION TAKES ON NEW LIFE AND REBUILDS

By WILLIAM M. ERHARD

THE cornerstone for the new church that is being erected at Meadow Mountain by members of St. John's congregation of the Bittering Parish was laid recently with an impressive service. The Rev. A. C. Curran, pastor of the parish for nearly seven years, had charge of the program and read the service prescribed for the laying of cornerstones.

Favorable weather conditions prevailed, and a large crowd assembled on the site where the new building, 32 x 44 feet, constructed of concrete blocks, is rapidly taking shape. The walls are nearly ready for the roof, but the proper space was left for the cornerstone, which was the gift of a monument company of Meyersdale, Pa.

The Rev. Mr. Kinser of the Mennonite parish in the Meadow Mountain area offered the general prayer and the Rev. Alvah K. Jones, pastor of the Lutheran parish at Red House, Md., preached the sermon.

St. John's congregation is celebrating their sixty-fifth anniversary this year. The first building, a frame structure, was dedicated in 1884. For a number of years the congregation was inactive, but in Pastor Curran's first report to the West Virginia Synod in 1938, he stated: "St. John's congregation, which was about to disband, has taken on new life. A Sunday school has been organized and worship services maintained throughout the year with increasing interest." Temporary repairs were made to the old building from time to time, but in recent years it was considered dangerous to continue its use. Last spring the entire community became interested in the erection of a new church. Voluntary subscriptions were made, and members and friends offered their services to the congregation without cost.

With so much of the labor and materials donated by members and friends Pastor Curran and members of the church council feel that the structure may be dedicated free of indebtedness.

The Rev. Robert F. Fisher, a graduate in the 1943 class of Gettysburg Theological Seminary and recently ordained, was installed as pastor of the Warwood congregation, Wheeling, September 12, by the president of the synod, the Rev. E. F. K. Roof. The congregation has recently celebrated the thirtieth anniversary of its organization and the twenty-fifth anniversary of the dedication of the present building.

A new memorial art window graces the beautiful edifice of *Trinity Con-*

gregation, Charleston, W. Va. It is the gift of Mr. and Mrs. P. W. Kautz, in loving memory of their twelve-year-old departed son, Paul Wendel Kautz, Jr. Placed above the entrance to the church, this reproduction of Hofmann's likeness of Christ, entitled, "Come unto Me," is singularly appropriate.

In the *Aurora Parish*, the Rev. Curtis E. Kuhnert pastor, a vacation Bible school was held last summer for the first time in many years. Children of other faiths, as well as Lutheran, attended, although the school was strictly denominational. . . . The Harvest Home service gave the congregation an opportunity to contribute generously of canned goods and other foodstuffs to Tressler Orphans' Home at Loysville, Pa. . . . The church parsonage and organ were renovated and repaired. . . . At the recent convention of the West Virginia Luther League, a member of this parish was elected state president, and the local League has taken on new life. . . . The parish, together with

nearly every other in the synod, has raised its Lutheran World Action quota in full.

Each of the three churches of the *Accident Lutheran Charge*, the Rev. J. Wilson Harner pastor, now has beautiful Christian and American flags. The flags for St. Paul's congregation were the gift of State Senator Clifford Friend.

First English Lutheran Church of Wheeling recently dedicated a lovely art window in the church school department in memory of Miss Etta Downer.

The Rev. Roy J. Meyer, who has been pastor of Trinity Church, Johnstown, Pa., for the past eleven years, has accepted a call to become pastor of Edgewood Lutheran Church, Wheeling, W. Va. In coming into the West Virginia Synod Pastor Meyer is coming home. He is a ministerial son of Trinity congregation in Wheeling and served as pastor of Grace Church, Fairmont, from 1918 to 1923. He has been a frequent visitor in the territory of our synod. We welcome him back into our fellowship most heartily. Pastor Meyer's pastorate at Edgewood officially began November 1.

The Heart of East Ohio

CHURCH LIFE IN TUSCARAWAS COUNTY

By L. WALTER SIFFERD

DR. Amos John Traver, now identified with Hamma Divinity School, is father of the fine implication in the following story:

A family automobile was rolling along a New York boulevard on the first Sunday after the pleasure driving ban went into effect in that area. "Pull over," warned the policeman. "Where do you think you're going?" he asked the driver.

"To church—to the Oceanside Lutheran Church."

But how could the driver prove he was going to church? He pulled out his offering envelop bearing the name of the church and the date. That was sufficient. "Drive on," the policeman said.

Live church offering envelopes contribute to safe Sunday driving.

The Rev. Paul F. Ebert, pastor of Grace Church, Dover, Ohio, since May, 1922, became pastor of Grace Church, Wadsworth, November 1, succeeding the Rev. Dwight Miley, who is a chaplain in the U. S. Army. Pastor Ebert has had churches in Lancaster, Ohio,

and in Victoria, Texas; and was camp pastor at Camp Bowie, Texas, in World War I. Pastor Ebert is an accomplished musician and has been prominent in local civic and religious affairs.

Dr. Edwin Moll,

general secretary of the Board of Foreign Missions, recently told a thrilling story of missionary progress in South America to Tuscarawas County Lutherans gathered in the New Philadelphia church. In glowing terms he told of the 197-year-old historic Ebenezer Church at Amsterdam; he pictured the lack of roads in our British Guiana mission field, but said there is a "Lutheran River" (Berbice River) there, along which are located seven congregations, the members of which go to worship in river boats. The children of the jungles are undernourished in spite of the abundance of tropical fruits—rice being their main food. Dr. Moll has devised a plan by which a qualified woman of our church there will come to the States for training in dietetics and home economics and then return to put in practice a system that

will make for better health and living in that field.

The Bishops

No one would suspect any part of our Lutheran Church moving toward the Episcopacy, or Bishoprics. And yet two of our conferences of the Synod of Ohio have seen fit to choose Bishops to head their governments—K. Jay Bishop, chosen September 20 as head of Central Conference; two days later Glen Bishop, the head of Eastern Conference. These Bishops are brothers, and are in entire sympathy with our congregational form of government. There is a third brother, Paul, pastor of the Bayshore Church at Milwaukee. These boys, in their forties, were born on a farm near Greentown, Ohio; confirmed in St. Jacob's Church, Stark County. They speak in most commendable terms of their boyhood pastors, the Revs. H. L. Weber and C. L. Warstler, the latter having had much to do with their entrance into the ministry. Glen is a Wittenberg-O. S. U. student and a Hamma Divinity graduate; K. Jay is a Wittenberg-Hamma product; Paul an Ohio University-Wittenberg student and a

graduate of Maywood Seminary. Glen is now pastor of the Oldtown Parish and lives with his happy family at Tuscarawas; K. Jay is in his second pastorate at Adamsville since 1935. All praise to the home which gave three sons to the Christian ministry!

St. Peter's, Oldtown, the Rev. Glen Bishop, pastor, has made needed repairs during the summer. The church has been repainted and redecorated; and a special service of recognition was held in August. The Rev. Simon Metzger, a son of the parish, was the preacher. Altar and altar furnishings were dedicated the last Sunday in October.

In Tuscarawas County

Strasburg has remodeled and redecorated its parsonage. The New Philadelphia church has launched a Bible-reading program under the auspices of the Church School Association.

The Aid Societies are placing regularly in the church homes of the Shanesville Parish one of the devotional booklets issued by our church, thereby encouraging daily devotions in the homes. Among the 607 folks attending Summer School at Lakeside twenty-two were from Tuscarawas County churches.

In the five churches in the Stone Creek Parish there are six missionary societies, and all of them Life Member groups. Every missionary group of Eastern Conference is an organization Life Member of the Conference Society. At its recent meeting in Akron the Eastern Conference society reported 145 new members, 100 new subscribers to *Woman's Work*, fifteen of them "Thirty-five Year" subscriptions, a Thank-offering of \$4,019.49, exceeding last year by \$346.12.

The Rev. Lloyd M. Riggle, five years pastor at Coshocton, has begun work in the Strasburg Parish, made vacant a year ago by the entrance of the Rev. Karl F. Schofer into the chaplaincy of the U. S. Army. Pastor Riggle was instrumental in making many improvements in Emmanuel Church, paying off the organ debt, renovating its interior and installing new lights and chancel furniture, and starting a building fund; in St. Paul, seven miles southeast of Coshocton, repainting and redecorating the church, installing electric lights, altar and lectern. Weekly services have been inaugurated in this church. The Strasburg Parish is composed of the Strasburg and Beech City churches, and Pastor and Mrs. Riggle are entering upon this work with enthusiasm.

Two Anniversaries

were celebrated in Tuscarawas County October 17: the thirtieth year of Dr.

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E. P. Scharf's ministry with services in two of his churches in the Stone Creek Parish; and completion of ten years of Dr. L. W. Sifferd's ministry in the Shanesville Parish, with a joint service in the Shanesville church. President Miley was the preacher at both of these anniversaries. At Shanesville, Dr. Miley was ably assisted by Mrs. Carrol Wright of the New Philadelphia church, who led the discussion of the Sunday school lesson.

A number of complimentary talks followed the basket dinner in the parlors of the church and a generous purse was presented to Dr. and Mrs. Sifferd in appreciation of their years of faithful service.

Dr. Miley was the speaker, October 15, at the meeting of the Tuscarawas County Women's League, when about one hundred representatives of the score of churches met in the Baltic church. Mrs. Albert Regula presented the devotions, and Mrs. Joe Bailey sang "The Lord's Prayer."

The fall meeting of the Men's League of the county was held in the Dover church. The speaker on this occasion was Chaplain Martin W. Wappner of the State Reformatory at Mansfield. About 600 men and their wives were present.

Church-wide Anniversary Observance

(Continued from page 21)

ROCHESTER, N. Y.

All the congregations in Rochester and vicinity that I could contact report that the Twenty-fifth Anniversary of the United Lutheran Church in America was celebrated, although there was no combined service in this section for this special occasion. The congregations that used the radio to receive the special "Church of the Air" broadcast reported that they were highly pleased both with the address of Dr. Knubel, president of the United Lutheran Church, and with the dramatic presentation. The *Democrat and Chronicle*, Rochester morning newspaper, carried a fine editorial on the anniversary on Monday, November 15.

Our pastors feel that the celebration was well worth celebrating, and that our people have a deeper appreciation of our Church as it continues its march "Toward God's Golden Goals," for "there remaineth yet very much land to be possessed." HOWARD A. KUHNLE.

BALTIMORE, MD.

With not more than a half dozen exceptions, all of Baltimore's thirty-eight

U. L. C. A. churches observed the twenty-fifth anniversary of our Church with some special emphasis at services of worship November 14. In half of the congregations, the pastor circularized all families with information about the anniversary occasion, the radio broadcast, and the special church service. One fourth of the churches had increased attendances. One pastor reported an increase of 25 per cent in attendance.

One fourth of the churches used the envelopes for a special offering for liquidation of the Pension Fund deficit. One pastor reported an offering of \$71 received for this purpose; another \$50. In a number of instances this special cause is being considered in Thanksgiving Day or Christmas offerings.

One third of the congregations used the broadcast program in assemblies of their church schools from all departments above the primary department age.

LLOYD M. KELLER.

FROM EASTERN OHIO

The celebration of the twenty-fifth anniversary of the organization of the United Lutheran Church in America was no common occasion for the congregations of this area. For the most part the anniversary celebrations were held at the regular hour for the morn-



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ing service. An increased attendance in almost every congregation showed the awareness of the laity that some event of large importance had occurred twenty-five years ago. The opportunity to share the gifts of these days of prosperity with the Fund for Aged and Disabled Pastors was accepted as a privilege. The radio program was timed for this area so that it could be enjoyed with pleasure and inspiration before leaving home for Sunday school and church services. It was a wholesome bit of publicity that the church can well afford to use whenever the occasion arises. The congregations responded well to this opportunity to pause and take an inventory of the past twenty-five years and then look hopefully to the future "Toward God's Golden Goals."

GEORGE D. KEISTER.

READING AND VICINITY, PENNSYLVANIA

About 90 per cent of our congregations observed the anniversary in some way.

Sermon titles noted were, "Toward God's Golden Goals" (quite a few used this title); others were, "Occupied and Unoccupied Territory," "Union Within

Ourselves," "What the Church Does for Me."

The colored bulletins were used. Some rural churches that do not have the regular bulletin service used them.

Two Sunday schools at least made arrangements so that they listened to the radio broadcast during their regular session.

No congregations combined for services.

No widespread interest was evident. There may have been some in certain parishes, but none of a general nature so that the general public might be aware of it.

LUTHER SCHLENKER.

LANCASTER COUNTY, PA.

Reports from slightly less than one half of the pastors to whom return post cards were sent indicate that the twenty-fifth anniversary of the United Lutheran Church in America was generally observed with special services and an indifferent reception of special offerings for the Pension Fund.

Twenty-two pastors of the Ministerium and two Central Pennsylvania Synod pastors returned cards with information from twenty-six congregations. Four of the congregations reported that they had used the special radio broadcast in their Sunday school programs or, in one case, used part of the regular service hour to listen to the broadcast by means of a portable set in the nave of the church. In several instances, the Brotherhood and the Women's Missionary Society united for a special observance at the evening service.

Twenty-three of the congregations reported a total combined attendance of 4,337; or an average of 188. The largest attendance reported at an anniversary service was at St. Paul's Church in Lititz, Pa., where 400 people attended. The Rev. Charles Trunk is the recently installed pastor of this congregation.

ALVIN BUTZ.

ALLEGHANY CONFERENCE, PA.

The congregations of this conference have a warm and appreciative feeling towards the United Lutheran Church in America. This spirit has been demonstrated during the celebration of the Twenty-fifth Anniversary of the U. L. C. A.

Most of our congregations observed it in some way. Practically all pastors preached sermons on the subject in line with the suggested theme, "Toward God's Golden Goals." The Sunday morning broadcast was heard by a number of church folks who do not attend Sunday school, and quite a few of our Sunday schools installed radios so that those attending the schools might hear the program.

The special offering envelopes were

To the Boys in the Service of Our Country!

First Lutheran Church School
 Glendale, California

subscribes for 60 copies of THE LUTHERAN. The pastor, Rev. James P. Beasom, Jr., writes:

"We are sending the larger part of these copies to the boys from our congregation who are in the service of our country."

They Reached Their Goal!

St. John's Lutheran Church
 Statesville, N. Carolina
 Rev. J. Lewis, Thornburg, Pastor

THE PASTOR SAYS:

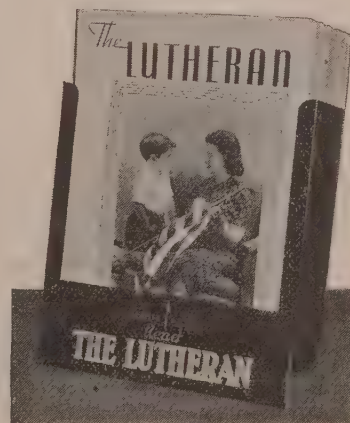
"Every member of our church council subscribed for THE LUTHERAN, and our goal is to place THE LUTHERAN in the homes of every one of our Sunday school teachers and other church workers. It is by far the largest number of subscriptions which have ever been secured for our church paper. We are happy and anticipate very fruitful blessings from its use by our people. The young people making the canvass have done a good job, securing 52 NEW subscriptions and THREE renewals."

Drop a Nickel— Take a Copy

Scores of churches are now installing this 'Silent Salesman' display rack, making THE LUTHERAN available to the members AT THE CHURCH.

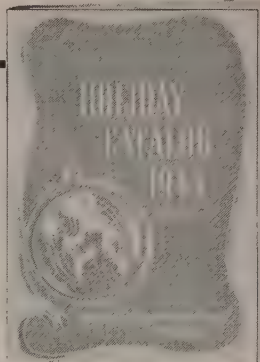
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GIFTS

Christian people realize what it is to receive gifts of religious significance especially in these times. To aid pastors and church school workers select and counsel others in the choice of gifts, Holiday Catalog 78, featuring gifts and supplies for the Christmas season, was prepared. It was sent, along with Catalog 79, which suggests gifts for the entire year, to all pastors and Sunday school superintendents early last month. Copies to others on request.

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CHICAGO PITTSBURGH COLUMBIA

PARENTS, Do You Know That Lutherans are proud of their only women's college at Marion, Virginia?

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used in many congregations. Pastor Hohman of the Rockwood Charge writes, "The members of the church council with the pastor visited each family and presented the data and envelopes as furnished by the U. L. C. A." This congregation also used this occasion to dedicate candelabra and candlesticks presented by the young people.

The special bulletins published for the celebration also found wide usage in our congregations. We note from Pastor Pee's communication and bulletin of First Church, Philipsburg, that the Rev. Edwerth E. Korte, Lutheran student pastor at Pennsylvania State College, was guest speaker at the morning service. The Philipsburg congregation, as did a number of others, used the invitation cards, offering envelopes,

bulletins and messages of the day.

Moxham Church, Johnstown, the Rev. George I. Melhorn pastor, celebrated the anniversary at the Sunday morning service and further enhanced the occasion by introducing a newly formed Junior Choir of twenty-four voices. Trinity Church, Altoona, the writer pastor, used two Sundays for the celebration, the pastor preaching a sermon the first Sunday and the Children of the Church presenting a special program of Thanksgiving at the second Sunday morning service.

It has been a wonderful event for pastors and people. They have, in most cases entered into the spirit of the celebration and much good will result to our congregations and the U. L. C. A.

RALPH W. BIRK.

If You're Going to the Movies

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BEST CURRENT FILMS

For Family: *Bambi*, *Hit the Ice*, *The Human Comedy*, *In Which We Serve*, *My Friend Flicka*, *Report from the Aleutians*, *Saludos Amigos*, *Spitfire*, *This Is the Army*.

For Mature Audience: *Action in the North Atlantic*, *Claudia*, *The Constant Nymph*, *Desert Victory*, *Holy Matrimony*, *Mission to Moscow*, *The Ox-Bow Incident*, *Random Harvest*, *Shadow of a Doubt*, *This Land is Mine*, *Watch on the Rhine*, *The Young Mr. Pitt*.

NEW PICTURES

Arctic Passage (RKO). "This Is America" shorts series). Documentary shot during recent building of highway to Alaska, including trek of first truck convoy. Succeeds in giving real sense of difficulties involved, and remarkable achievement. Effective presentation of factual material. *M, Y, C.*

In Old Oklahoma (Rep.). Albert Dekker, Martha Scott, John Wayne. *Melodrama*. Strife among "wildcat" oil promoters encroaching on Indian lands in early days of boom. Roistering, action-packed, following pattern of typical western. Interesting and convincing atmosphere, but for discriminating audiences, stilted, marred by brutal details. *M, Y.*

Nobody's Darling (Rep.). Mary Lee. *Comedy*. Efforts of "Ugly duckling," daughter of famous actor parents, to prove in school show that she, too, has talent. An inconsequential little film designed to give young star a chance to sing, this is awkwardly presented, but probably entertaining for *Y.*

The Seventh Victim (RKO). Jean Brooks, Tom Conway, Kim Hunter. *Melodrama*. Search for girl's missing sister leads to investigation of weird "devil worshippers" cult. Effectively staged to produce suspense and dread; but, for average audience, offensive in its unhealthy atmosphere. *M.*

Thousands Cheer (MGM). Mary Astor, John Boles, Kathryn Grayson, Gene Kelley. *Musical*. "Camp shows," including symphony led by Conductor Iturbi, skits by list of MGM stars, songs by Grayson, set against romance of private and the colonel's daughter. A two-hour spectacle in technicolor, frail as to plot but with sprightly musical numbers, ingratiating performances to provide tuneful entertainment. *M, Y, C.*

Top Man (Univ.). Richard Dix, Susanna Foster, Lillian Gish, Donald O'Connor. *Comedy*, with musical interludes, featuring teen-age students who sacrifice off-time to help out in local airplane plant. A pleasant, tuneful comedy about pleasant young people. *M, Y, C.*

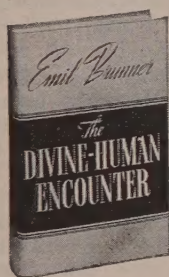
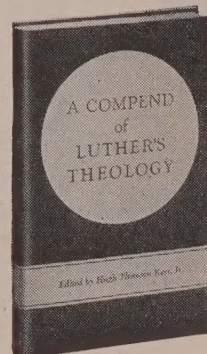
"M" means "may appeal to mature audience"
"Y" means "may appeal to youth"
"C" means "may appeal to children"

LUTHER still speaks to
our day and situation

A COMPEND OF LUTHER'S THEOLOGY

Edited by Hugh T. Kerr, Jr.

Martin Luther is by no means a figure of the dim past. With the present-day interest in the so-called Crisis Theology, he still speaks to our day and situation. Students, pastors and historians all recognize his unique importance, but few trouble to read him in his own words, since it is difficult to know what to read of his many writings. Consequently, this Compend is designed to be a manual, compressing Luther's essential theological emphases within the bounds of a single volume, with pertinent selections conveniently arranged under suggestive headings. **\$2.00**



THE DIVINE-HUMAN ENCOUNTER

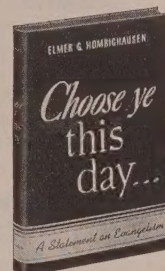
by Emil Brunner

"It is only when God and man encounter each other as free, responsible, ethical beings, that Truth in the Biblical sense comes to be . . . We hope that this book will be read and pondered by all those who have the welfare of the Church at heart."—*Joseph Haroutunian*. **\$2.50**

CHOOSE YE THIS DAY

by Elmer G. Homrighausen

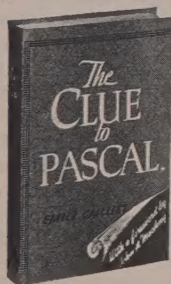
Of this timely and important statement on evangelism Dr. Jesse M. Bader says: "It is hoped that this volume will serve as a stimulus to all who are engaged in teaching and preaching the Christian faith, so that they may think more deeply and act more definitely in fulfilling the Great Commission of Jesus Christ." **\$1.50**



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THE CLUE TO PASCAL

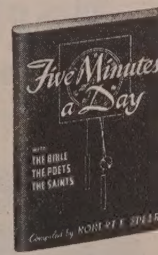
by Emile Cailliet

"Few things are more significant than the present revival of Pascal and few will prove more beneficent in the history of contemporary thought" . . . Those who "have founded their hope upon the historic Christian faith will draw Pascal out of his own century into ours, and will find in him a leader in the pilgrimage toward a better time." *John A. Mackay*. **\$2.00**

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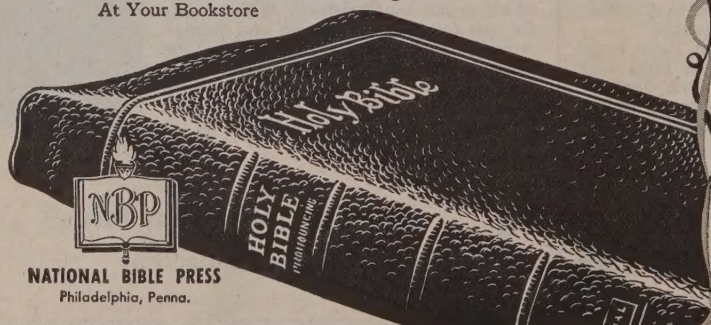
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ALLENTOWN, PA.

The celebration of the twenty-fifth anniversary of the United Lutheran Church in America November 14 proved a great historic event to the Lutherans in Allentown, Pa., and Vicinity. The event was featured by every one of the sixteen Lutheran congregations in the city. The pastors preached appropriate anniversary sermons, a number of them using the anniversary theme, "Toward God's Golden Goals." The choirs and congregations featured special and appropriate anthems and hymns. A number of them also rendered a special anniversary program in their Bible schools; three of them installed radios and made it possible either for their school, or school and congregation, to receive the national broadcast program over the Columbia system. Great personal interest was manifested by all, and was indicated by increased attendances. Reports also have been received of the proper observance of the occasion throughout the rural congregations.

ANSON W. LINDENMUTH.

CHADWICK, ILL.

Our people responded wonderfully. Some managed to hear the broadcast from nine to nine-thirty and still arrive in time for at least part of the Sunday school hour.

At the service of worship—due largely to the furnished announcement card—there was almost a record attendance.

EARL COBLE.

A New Editor

(Continued from page 2)

Before entering the seminary, Dr. Mumper served in the first World War and later took a special course in plant management at Massachusetts Institute of Technology and spent a while in engineering work.

Dr. Mumper is a member of the Board of Foreign Missions of the Church. He was in former years secretary of the old East Pennsylvania Synod, president of the Harrisburg Conference, and treasurer of the Philadelphia Conference.

Mrs. Mumper was Miss Edith Clare, daughter of the late Rev. Henry E. Clare. Dr. and Mrs. Mumper have one daughter; and for some time they have had in their home one of the daughters of Mrs. Machetzki, widow of the late Dr. Machetzki, missionary to South America.

By way of special preparation for his new work Dr. Mumper has served for ten consecutive years on the staff of Camp Nawakwa. Here thousands of young people for whom he will write have come to know and love him.

The Lutheran

For a number of years Dr. Mumper has been contributing to periodicals of the Board. His work has always been outstanding. His new work has not yet been definitely assigned, but it is understood that one of his major tasks will be the editing of the Augsburg Uniform Sunday School Lessons. This in itself will furnish him with vast opportunities to express his special talents. The uniform series goes into the hands of more pupils each week than any other publication in the Lutheran Church.

The members of the Board and of the staff, as well as the whole Church, will welcome him to Philadelphia and to his new work. May the whole Church pray for the success of his endeavors.

Pension Board's Deliberations

(Continued from page 7)

fifth were opposed to socialization.

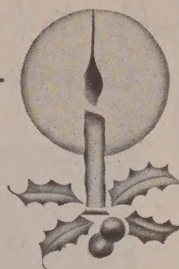
The legal members of the Board took the position that if we are going to socialize the congregation's contribution wholly or in part, then we must cease selling the plan as it now stands. The only plan that we can sell is the one adopted at the Louisville Convention. That if, at the next convention the plan is changed, then we must disregard all those who have affiliated and start *de novo*; and if before the next convention 500 have affiliated and the plan begins to operate, it cannot be changed, because personal contracts have been made with the affiliates.

After a very full discussion and many expressions of opinion from the various members, it was voted that in view of the fact that the Church has adopted this plan and has instructed the Pension Board to sell it according to its provisions, we see no way in which we can change those provisions. Furthermore, a form of socialization is already present in the old non-contributory plan in which every member will share alike.

The Board is looking hopefully to the Twenty-fifth Anniversary offering of the Church, that it will not only pay its deficit but will create a supplemental fund to augment the pensions paid under the non-contributory plan, that after 1944 they need not be reduced, because of the Church's mandate that after that date borrowing on the part of the Board must cease. **We bespeak a careful reading of our Advent articles in "The Lutheran."**

Beginning with 1944, the Pension Board will issue a bulletin from time to time in behalf of the Contributory Pension Plan, keeping officials advised of its progress.

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CHICAGO

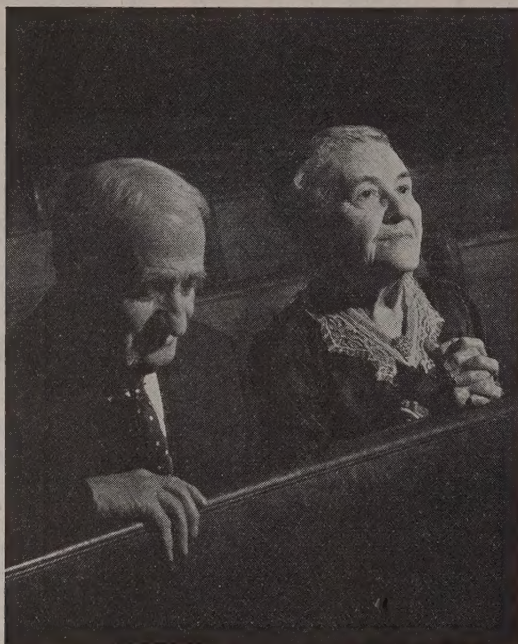
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